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**RIG-VEDA**  
**VOL. III**

# RIG-VEDA-SANHITA

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A Collection of Ancient Hindu Hymns

OF THE

RIG-VEDA

The Oldest Authority for the Religious and Social  
Institutions of the Hindus.

Translated from the original Sanskrit.

373 VOL. III.

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## INTRODUCTION.

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AS the third volume of the printed text finishes the third and fourth *Ashtakas*, and commences the fifth, I have thought it advisable to publish, on the present occasion, the translation of the third and fourth *Ashtakas*,\* completing one half of the entire *Rig-Veda*.

The third *Ashtaka* comprehends the conclusion of the third *Mandala*, the fourth, and the commencement of the fifth : the rest of the fifth, and five of the six sections of the sixth *Mandala*, are comprised in the fourth *Ashtaka*.

It was remarked in the Introduction to the first *Ashtaka*, that the fifth *Mandala* was ascribed to ATRI and his sons, who were of rather equivocal nomenclature : this will be confirmed by the actual translation : and if the authorship of the *Suktas* be rightly defined, ATRI must have had a large family, as the names exceed forty, besides groups, as *Proyaswata*, *Gaupāyana*, *Laupayanā*, and *Vasugus*, each consisting of an indefinite number ; several of the names, as PRATIKSHATRA, PRATIRATHA, PRATIBHANU, PRATIPRABHA, are of evident fabrication : we have also, in ARCHANANAS and SYAVASHWA, father and son, who could not both have been sons of ATRI :

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\* I have made a change. I have made the volume end with the fifth *Mandala*.—H. R. B.

there is likewise the unusual occurrence of a female author of a *Sukta*, the lady VISHWAVARA. The common epithet of these persons, *Atreya*, does not, however, necessarily imply a son or daughter of ATRI, and may be interpreted descendant or disciple : the latter is rendered most probable, as the list includes three *Rajas* among the *Rishis*, or TRYABUNA, TRASADASYU, and ASHWAMEDHA, who are the joint authors of a *Sukta* (p. 200) : to one of them, TRASADASYU, a preceding *Sukta* also is ascribed. In all probability, however, there is little or no authority for the authorship of the *Suktas* of this *Mandala*, and their ascription to individuals is as arbitrary and unreal as that of any other portion, whether termed *Ashtaka* or *Mandala*.

Of the hundred and twenty-one *Suktas* of the third *Ashtaka*, those addressed to AGNI, either alone, or associated with some other deity, are forty-four ; those to INDRA, singly or with others, forty-eight : making together ninety-two : of the rest, five are addressed to the VISHWADEVAS, five to the ASHWINS, five to the *Ribhus*, three to *Dadhikra*, three to USHAS, two to SAVITRI, and one each to the *Yupa*, or sacrificial post, to the *Apris*, to MITRA, to the *Shyena* or Hawk, to Heaven and Earth, to VAYU, and to *Kshetrapati*, or, the lord of the field, and the implements of agriculture.

The fourth *Ashtaka* comprehends one hundred and forty *Suktas*, of which AGNI and INDRA have a large proportion, although rather less considerable than in the third : the former is the deity of thirty-six *Suktas*, the

latter, singly or in association with others, of forty-six, together eighty-two : of the remainder, the VISHWADEVAS have twelve *Suktas* dedicated to them, rather a larger number than usual, besides which, five other hymns are addressed to various divinities, much the same as the VISHWADEVAS : twelve *Suktas* have the MARUTS for deities, and eleven MITRA and VARUNA conjointly, which is something unusual : the ASHWINS have six *Suktas* : PUSHAN four : the Dawn and SAVITRI two each : and PARJANYA, PRITHVI, VARUNA, SARASWATI, and the *Coors*, have one each.

With very few exceptions, there is little of novel interest in the *Suktas* of these two divisions, as regards their mythological bearings : the same attributes are ascribed to the same divinities and the same legends are repeated, which have occurred in the preceding *Ashtakas* : the legendary exploits being sometimes, however, transferred to different actors, as in the case of the death of VRITRA being ascribed to AGNI, instead of, as usual, to INDRA (p. 16, v. 4) : and again, where DADHYANCHU, the son of ATHARVAN, is said to have kindled the slayer of VRITRA, the destroyer of the cities of the *Asuras*, the exploits of INDRA are obviously assigned to AGNI (VI. 2. 1, 14)\* : the observation made in the Introduction to the translation of the second *Ashtaka* may be here repeated, that the *Suktas* addressed to the principal divinities, especially to AGNI and INDRA, in these two divisions, deal more in general solicitation and panegyric, and

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\*This will be found in Vol. IV.

are less rich in legend than the *Suktas* of the first *Ashtaka*, with very rare, though not altogether unimportant exceptions.

In the hymns addressed to AGNI the same attributes and allusions occur that are found in preceding *Suktas*, and enumerated in the Introduction to the first volume. We have perhaps more distinctly asserted his character of creator of the universe (p. 6. v. 5. p. 12. v. 4. p. 90. v. 15), and in his universality, as intimated in one hymn with more than ordinary mysticism (p. 22. v. 7. 8 and note), we have the rudiments probably of the pantheistic notion, which, as the word *Vedanta* imports, are based upon the Veda: the identification of AGNI with other divinities, his being INDRA, VRIIRA, VARUNA, ARYAMAN, RUPRA, is of the same tendency (p. 177. v. 1).

In like manner the attributes and exploits of INDRA, his slaying of VRIIRA, his recovery of the stolen cattle, his destruction of various *Asuras*, and of their cities, and his patronage of individual princes have all been told before, in general more fully: his drinking of the *Soma* juice is the subject of very many uninteresting stanzas, and most of the hymns of which he is the hero suggest little that is of additional value. In the sixteenth hymn of the first section of the fourth *Ashtaka* some novel circumstances are narrated of the *Asura* NAMUCHI: mention has been made of him in the first and second sections, but here, for the first time, it is said of him, that he sends an army of women against INDRA, as if a nation of amazons were alluded to: the passage, however, is obscure, and the explanation imperfect (p. 205, v. 9).



In the sixth *Sukta* of the fifth section of the third *Ashtaka* there is also some additional legend which may be suspected of a historical bearing, however exaggerated, when it is related that INDRA was followed by a large host, thousands, in his attack upon the *Asura* KUYAVA; and that, on another occasion, he destroyed fifty thousand *Krishnas*, or dark-complexioned *Rakshasas*, according to the Scholiast; one inference from these numbers is, that the *Rishis* of the time of the Veda were not unfamiliar with the levy of numerous bodies of combatants; and another, which is more important, is the probability that by *Asuras* and *Rakshasas*, nothing more is meant than hostile tribes or nations: the mortal *Rajas*, KURSA, RUDISHWAN, SUDAS, and others, in whose defence or for whose benefit these adversaries are demolished, could scarcely have waged war with superhuman beings, could scarcely have incurred their enmity, except in their character of disturbers of sacrifices offered to the gods, meaning thereby, very possibly, the yet unconverted races of India opposed to Brahmanical rites: that we are to look upon them as principally if not exclusively human beings is most consistent with their being engaged in contests with human princes; and the identity is further established by the appellation of *Dasya* being assigned to the *Asura*, SHAMBARA (VI. 3. 8. 4).

Like AGNI, INDRA is identified with various persons and divinities; and in one hymn it is intimated that he is the only real object of adoration, to whomsoever else it may be nominally addressed, taking whatever manifestation he pleases, whether that of AGNI, VISHNU

or RUDRA (VI. 4. 4. 13) : he is also represented in the same hymn as of a capricious temperament, neglecting those who serve him, and favouring those who pay him no adoration (VI. 4. 4. 17) : a notion somewhat at variance with a doctrine previously inculcated, that the ceremonial worship of IUDRA is able to atone for the most atrocious crimes (note on V. 3. 2. 4).

The *Suktas* addressed to the other deities propitiated in the third and fourth *Ashṭakas* are for the most part mere repetitions of those which have been given in the first and second : one of the two dedicated in the third Book to SAVITRI (III. 5. 9. 10) contains the verse that constitutes an essential part of the daily prayers of the Brahmans, and is especially known as the *Gayatri* : the commentators admit some variety of interpretation, but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship, and that it is still employed by the unphilosophical Hindus with merely that signification ; later notions, and especially those of the *Vedānta*, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or BRAHMA.

The hymns addressed to *Dadhikra*, or *Dadhikraṇa*, contemplate the sun under the type of a horse, and in one of them (p. 151. IV. 4. 9. 5) occurs a stanza known as the *Hansaṇṇi Rich*, in which, under various appellations, the sun is considered to be identical with the Supreme

*Spirit* or *Parabrahman* although it may be questionable how far the terms convey originally the significations which commentators have subsequently assigned them.

In the first *Ashaka* are two *Suktas* of which the *Śigeṇa* the hawk or kite, is said to be the deity of part of one and of the whole of the other. The story of the hymns is rather mystical and one interpretation identifies the bird with the Supreme Spirit—the general terror however merely alludes to a legend told in the *Āraṇyaka Brahmana* and mentioned in a story on III 4 5 7 of the *Soma* plant having been brought from heaven by the *Gayatri* the metre personified in the form of a hawk, a possible allegory connecting the use of hymns in the *Gayatri* measure with the early or original offering of the *Soma* libation at the worship of the gods.

Another novel *Sukta* in the third *Ashaka* has for its object the sanctification of the lord of the field and of the implements of agriculture—the spirit of mysticism identifies them with divinities as *AGNI ISDRA VARE* but whether the terms be understood literally or typically the inference will be the same—the great importance attached by the Hindus of the Vedic era to the operations of agriculture and the fitness of the means used by them in the cultivation of the land. Of the hymn that follows this it is not easy to understand the purport but it is chiefly in the praise of clarified butter or *Ghṛ*, and may connect the labours of the herdsman with those of the plough, a *Sukta* addressed to the *Cows* (VI 3 5) may be regarded as of a similar class but it contains nothing

peculiarly characteristic—the short hymn to *Prithivī*, the Earth (V 6 12) might be classed with the agricultural but it is very general and unmeaning.

In the two *śuktas* the VISHWADEVAS are the divinities of seventeen *Suktas*—or if we add the five addressed to various deities, who are however much the same as the VISHWADEVAS, twenty—they are for the most part the same deities as in the *Ṛgveda*, their individual capacities elsewhere. AGNI, INDRA, VARUNA, ADITI, the *Ādityas*, the MARUTS and offer only their usual proper attributes—some of the hymns deal in mysticism and are roughly obscure—and scattered through them are references to circumstances of general interest, but for the most part day and date is what has been elsewhere described. The same may be said of the *Suktas* to the MARUTS, the ASHWINS, the RĪBHYS, whose attributes and exploits are mere repetitions of what has gone before. The *Suktas* dedicated to PUSHAṆ more explicit description—as the guardian of roads and protector of travellers—indicating an interchange of domestic and international traffic that could prevail only amongst a people advanced some way in civilization. PUSHAṆ appears also in a new character as the patron of conjurers (VI 5 5)—especially of those who discover stolen goods—a order of professors till familiar to the peoples of India.

A solitary passage, and one of which the commentator has given no satisfactory explanation, raises the number of the deities to an extent which is wholly incompatible with the ordinary enumeration. It is said at the

close of the ninth *Sukta* of the first chapter of the third *Ashtaka* (p. 5 v. 9) that three thousand three hundred and thirty nine deities *devas* have done homage to AGNI and appointed him their non-stant priest. SARANA refers for the confirmation of this statement to the *Brahmā Aranyaka* where something of the kind is found but which cannot be regarded as authority for the text of the *Veda* the ordinary enumeration of the classes of the subordinate divinities makes it but thirty-three, and the *Veda* is cited as the authority for this enumeration, as we find in the *Puranas* *Vishnu Pur.* p. 123. note

Although the texts of the *Rig-Veda*, more or less detached, are extensively employed in the ritual of the Brahmins, yet the allusions to ceremonial offices are very rare and not always very explicit. Of course commendations of the offering of the juice of the *Soma* plant are constantly repeated and its effects upon those who drink it especially INDRA are described in the usual exaggerated strain. There is also occasionally a palpable confusion of attributes with those of the moon arising out of identity of name (VI. 8. 16. 3). Clarified butter or *Ghi* is also not unfrequently named or alluded to and in one instance we have a hymn to the *Yapa*, or post to which the victim is fastened as typical of the *Tanasyapa*, the lord of the wood, the tree out of which it has been fabricated. The practice of annual sacrifices on an extensive scale is affirmed in two places, in one of which (p. 202 v. 7) it is said that three hundred buffaloes have been offered to INDRA as a burnt offering and in the other it is proved that one hundred may be so offered. The phrase in both

passages is dressing or cooking (root *pac*), so that the offering here that of other nations of antiquity was no doubt partaken of by those presenting the holocaust: another *Sukta* (p. 15) is considered by the Dehonest as appropriate to an animal sacrifice as it repeatedly specifies the presentation of the marrow or fat from the interior of the victim to AGNI.

There is scarcely any indication of doctrinal or philosophical speculation no allusion to the later notions of the several schools, except those expressions above noticed suggestive of the identity of all gods and of all beings, nor is there any hint of the metempsychosis, or of the doctrine which is intimately allied to it of the repeated renovation of the world on the contrary there is one remarkable passage which denies this elsewhere unquestioned proposition. It is there emphatically affirmed that the heaven and the earth were generated but once, as was the milk of PRISHNI, or the nourishment of the winds, that is to say, the rain, and that nothing similar was successively produced (VI 4 5 23).

Various intimations are given although less frequent or decisive than in the preceding *Ashvaks*, of the social condition of the Hindus of the Vedic period they confirm the conclusions previously drawn of the advanced state of civilization cities are repeatedly mentioned, and although, as the objects of INDRA'S hostility they may be considered as cities in the clouds the residences of the *Asuras*, yet the notion of such aggregations of any class of beings could alone have been suggested by

actual observation, and the idea of cities in heaven could have been derived only from familiarity with similar assemblages upon earth—but, as above intimated, it is probable that by *Asuras* we are to understand, at least occasionally, the ant. vāṇik people of India, and that theirs are the cities destroyed. It is also to be observed that the cities are destroyed on behalf or in defence of mortal princes, who could scarcely have beleaguered celestial towns, even with INDRA's assistance. Indeed, in one instance (p. 130 v. 3) it is said that, having destroyed *metv* and nine out of the hundred cities of the *Asura* SHAMBARA, INDRA left the hundredth habitable for his protégé DIVODASA, a terrestrial monarch, to whom a metropolis as the ornament would have been of questionable advantage.

That the cities of those days consisted to a great extent of mud and mat hovels is very possible. They do so still. *Benares, Agra, Delhi*, even *Calcutta* present numerous constructions of the very humblest class—but that they consisted of these exclusively is contradicted in several places. In one passage (p. 136 v. 20) the cities of SHAMBARA that have been overturned are said to have consisted of stone. In another for some cities are indicated by the appedative *dehyan*, the plastered, intimating the use of lime mortar, or stucco. In a third we have specified a structure with a thousand columns, which, whether a palace or a temple, must have been something very different from a cottage, and that in a supplication is put up for a large habitation which could

not be intended for a hut — cities with buildings of some pretence must obviously have been no rarity to the authors of the hymns of the *Rig Veda*.

Notice has already been taken of the large scale upon which even allowing for exaggeration wars must have been carried on — a similar passage occurs (p. 136 v. 21) in which it is said that INDRA for the sake of DABHITI destroyed thirty thousand *Dasas*, slaves or prisoners — the Schenast says *Rakshasas* and others — but the text has only *dasa* and DABHITI is a noun. It is not however only with *Dasas* and *Dasyus* that we find hostilities prevail and the *Aryas* seem to have been equally at variance amongst themselves. INDRA is said, in one passage to have slain two of their leaders on the *Sharyu* river and in another to have destroyed alike both *Aygas* and *Dasyus* (VI 3 10-11) — there seems indeed to have been considerable animosity prevail amongst the people and the gods are not unfrequently solicited to protect the worshipper against his own neighbours and relations. That the religion or the government did not always feel secure may be inferred from a passage in which INDRA is requested to protect the worshipper not only in war but in peace — amongst or against the people (VI 3 18-5).

Of progress in the useful arts we have as before occasional explanations. The practice of agriculture has already been noticed, the art of weaving is very particularly mentioned although in connexion with some mystical reference to creation or sacrifice — the sharpening of the edge of iron weapons makes it likely



that steel is introduced—and there is nothing surprising in this, as Indian steel was known to the Persians in the days of Cyrus—the melting of metallic substances was practised (V. 5. 1)—very possibly of gold—for golden ornaments—golden caresses—are repeatedly mentioned—it might be thought that even coins were current—for amongst the presents made to the *Rishi* of a *Nakta* ten *puzzes* are specified (VI. 4. 4. 29)—the term *kosayāh* may be interpreted however bags or chests, and they may have contained only a certain weight of precious metal.

The same familiarity with the sea that has been previously commented on occasionally occurs, with sufficient explicitness to leave no doubt of the meaning of the text—thus, in one place the rivers are said to rush to the ocean eager to mix with it (p. 44 v. 7), and again, the rivers disappear in the ocean, where also it is said that those demons of profit are engaged in traversing the ocean, clearly indicating maritime traffic, the *Maruts*, or personified winds are said to toss the clouds like ships or as the Scholast amplifies a rather captious phrase, as the ocean tosses ships—in another place (VI. 2. 5. 12), although the particular expressions may be equivocal, yet it is undeniable that the passage is intended to convey the crossing of the ocean by certain individuals under the guidance of INDRA.

There are one or two curious passages relating to the laws of inheritance, and of simple contract or buying and selling—they may not be very precise or altogether intelligible, yet they are sufficiently so to show that

legislative enactments were in existence and that with respect to these two subjects, the law was essentially the same as that which is laid down in the reputed writings of ancient legislators, and to a certain extent is still in force. A son by virtue of law acquires that status may be inferred, the worship of the *manes* although not so specified, is the heir to the exclusion of a daughter as she by marriage conveys the property at a different family she is, however, to be enriched with gifts upon her marriage it may be supposed by way of law in default of a direct male heir the son of a daughter is to perform the rites and consequently inherit the property, but this applies to the son of an *appointed* daughter\* who according to all the oldest authorities was considered equal to a son, and the term used in the passage in question evidently comprehends this stipulation or appointment. the *Shasadrakar* is the transferer of his daughter to another family under agreement or stipulation and thereby proceeds to it establishes the affiliation of a grandson, or as the *Samast*, no doubt quite correctly, states it, the father stipulates "I will give you my daughter who has no brothers, on condition, that the son who may be gotten on her may be my son also" now this, although ancient law is a refinement upon the rules of inheritance, and is an unquestionable evidence of advanced civilization.

The law, that if a person have sold a commodity for less than its value, and repents of having done so,

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\* \* The son of an appointed daughter is equal to the son of the body—he shall inherit as a son the estate of his father and of his maternal grandfather, who leaves no male issue." *Danda*, see *Colebrooke's Digest*, 3 161 and other texts. *Ibid*

he cannot reclaim the commodity sold from the buyer is apparently the law of the present day though there be some difference of opinion—what has been sold it is said at a low price by an idiot, or one inebriate or—same may be resumed compulsorily, if need be from the buyer—but it is than reasonably inferred that if it be sold for a low price by a man sound of mind—the sale is void, this is so far qualified that if the sale have been made by mistake it may be cancelled, and in general, rescission of the sale or purchase of things not perishable is allowable within ten days—at the will of either of the parties, this is considered by Mill (*History of India* Vol. i. p. 232) as altogether incompatible with an age in which the divisions and refinements of industry have multiplied the number of exchanges—and he would therefore have looked upon the law, as it is laid down in the text of the *Veda*, making a sale and purchase once concluded unalterable, as a proof of an advanced era in the interchange of marketable commodities.

So far, therefore, the allusions to the social condition of the *Hitadis* are in harmony with those that have been previously noticed—and the same may be said of the references made to the tracts occupied by them which were in the north west and west of India, from the Punjab to the mouth of the Indus their outlet to the ocean: we have the *Yamuna* mentioned once, the Ganges once the *Saraswati* is often named in both her characters as a goddess and a river—and the *Drishadvati*, is in one place associated with her as in *Manu* along with another river not met with elsewhere the *Apaga*: the *Vipasha*

and *Shatadri* or *Rajoh* and *Satish* are references to a *Sukta* and the *Rishi Vishwamitra* in which he entreats them to allow him to ford them with his attendants and waggons, being bound to the north-west as he states to collect the *Soma* plant. Other rivers are named as the *Rasa* *Antabha* *Kumbha* (p. 24 v. 9) *Parusini* and the *Harigupya* or *Yayuvati* the positions of which are no longer known but which were probably in the west, and were feeders of the Indus. On the eastern bank of the *Harigupya* dwelt a people called *Vrishakets* or *Vrishakhas* who were subjugated with the aid of INDRA by the Rajas *Amravaris* and *Prastoka* (VI 3 4 5) and who we may suppose therefore, not to have been Hindus.\* A people called *Rusinas* inhabiting, it is said, a country so called must have been an orthodox race presenting valuable gifts to the *Rishi* of a *Sukta* in which their liberty is enquired (p. 206, v. 13) — on the other hand it seems to be intimated that the Hinduism of the Vedas had not spread into South Bihar when it is asked, what do the cattle for thee (INDRA) among the *Kikatas* (p. 65, v. 14) *Kikata* being the ordinary appellation of that province — and it is not incompatible with the apparent invitation of the Hindus in the time of the Vedas to the

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\* According to the story as told in the *Niti Mangari* from the *Brhad devata*, *Abhyavartin* the son of *Chayamana* and *Prastoka* the son of *Drahyana*, having been defeated by the *Varishukhas* applied to the *Rishi Bharadvaja* to procure his intercession with Indra for his aid — the *Rishi* complied with their request and praised Indra with the *Sukta* which is given, propitiated by which the deity came to the assistance of the princes, and destroyed the *Varishukhas*.

western countries that their religion had not extended so far into the interior especially into a country which is still partly covered in forest and inhabited by barbarous tribes. Besides the rivers and races thus named, and for the most part peculiar to the Veda, we have a number of names of Rajas which are not met with elsewhere (pp. 200, 212, and VI 3-4, the intermarriage of royal and sacredly races, of which the *Paranas* afford examples, is of Vedic authority and is curiously illustrated by the story of SHYVASHWA (p. 250).

A few legends of an interesting description occur in the *Ashvakas* now translated (the first the third) (p. 63, III 4-13) we have a hymn of some length by VISHWAMITRA, which is usually regarded as authority for the existence of a violent feud between the author and the *Rishi* VASISHTHA and their respective descendants and to be the vehicle of such an imprecation upon the latter that Brahmanas who profess to belong to the *gotra*, the traditional family or school of VASISHTHA will not read or transcribe the passages. The cause of quarrel is not alluded to in the Veda, but it is repeatedly detailed with some variations, in the heroic poems and *Paranas*. The oldest form of the legend is no doubt that of the *Kumaryana* repeated in the *Mahabharata*, 1st *Purva*, where VISHWAMITRA whilst yet a boy and of a *Kshatriya* character attempts to carry off by violence the all-bestowing cow from the hermitage of VASISHTHA, typifying, no doubt, a quarrel between the Brahmanical and Kshatriya races for the dominion of the all-yielding earth, in which however, it is very remarkable that the forces summoned

to take the part of the Brahman are all foreigners *Shakas*, *Yavanas*, *Pahnavas* and *Mlechchhas* or unconverted tribes, as *Dracrus*, *Paundras*, *Kiratas*. *VISHWAMITRA* afterwards, by the force of penance, becoming a Brahman, appears in the *Ramayana*, and in the dramas thence derived, on very friendly terms with *VASISHTHA*, as the Purohita or family priest of *DASHARATHA*, but in the *Mahabharata*, *Adi Parva* vol. 1, p. 242 and *Shalya Parva* vol. 3, p. 361 we have repeated incidents of offence given especially by *VISHWAMITRA* by which *VASISHTHA* is reduced to despair and endeavours in vain to destroy himself. Some of these circumstances are subsequently alluded to.

Another legend worthy of notice is that of *VAMADEVA* who, whilst yet unborn, manifests on coming into existence, by his mother's side, an incident that may have been suggestive of the subsequent similarly marvellous birth of *BUDDHA*. Another incident adverted to is that of *VAMADEVA* having, when hungry, cooked for his food the entrails of a dog, a circumstance repeated in the tenth book of *MANU*. Several allusions seem to indicate that the followers of the Vedas were not very scrupulous as to the articles of their diet: it appears, for instance, that the flesh of the wild cat was allowable (p. 122 v. 8) and in one passage even that of the cow is said to be the best of food (VI 3. 16. 1).

The story of the Raja *TRYARUNA* his Purohit, and the boy over whom the latter drives the former's car involves a legal argument which is amongst the subtleties of Hindu legislation. See *Law Questions*, *Ballantyne's*

*Synopsis of Science*, vol. 1 p. x the consequence, however, the cessation of the use of fire is more remarkable—denoting possibly a sort of interdiction during which the performance of burnt sacrifices was suspended—the story is rather obscurely narrated. We may advert to one more legend, as it is more particularly given by MANU (10. 107.)—the Veda merely states the fact that BHARADWAJA, the *Rish* accepted presents from a person named BRIBU or MANU and in the *Niti Manjari* he is said to have been a carpenter or woodcutter, and in both these authorities the moral of the story is the legality of the acceptance of presents from persons of inferior caste, by Brahmans in time of distress; the latter qualification was probably unknown in the days of the Veda, when questions of impurity, whether of food or of caste had not come to be entertained.

At the same time it may be doubted whether there are not in these two portions of the *Rig Veda* some intimation of the institution of caste—although not yet fully developed—the five classes, which sometimes signify different orders of created beings, can in one or two passages, apply to human beings alone—whether to the four usual distinctions with the *Nishada* for the fifth is not explicitly asserted in the text, although it is so understood by the commentator. The designation of *Brahmana* not unfrequently occurs, although its specific application may be questionable—in one passage (p. 153, v. 1) we have the term *Kshatriya*, as the immediate dependant upon a Raja—*Vish*, meaning people in general, offers the rudiments of *Vaishya*, although not precisely the

same word: we have not, however, met anywhere with the term *Shudra* although the thing may be intended by the words *Das* and *Dasik* slave and servant. The absence of the appropriate appellation is, however, a reasonable argument against the recognition of the order to which it belongs, and it must be admitted that the indications of the four recognized castes are imperfect and inconclusive.

Whatever may be the case with the specification of caste, however, the same entire abstinence that has been heretofore observed from all allusion to the objects of worship consecrated by the *Puranas* and *Tantras* continues to prevail in the two additional sections now translated, and the personified triad of divine attributes, BRAHMA, VISHNU, SHIVA, in their capacities of creator, preserver, destroyer, with the popular forms of the two latter *Krishna* and the *Linga*, and all the manifestations of the deity of MAHADEVYA, continue to be utterly unknown to the primitive texts of the religion of the Hindus.

London, 30th April 1857.

H. H. WILSON

### NOTE TO THIS EDITION.

The alterations made in this volume follow the lines indicated in the Prefatory Note to Volume I, with the following addition:—

The third volume of the original edition is very bulky and contains the third and fourth *Ashtakas*. The fourth *Ashtaka* ends with the 61st *Sukta* of the sixth *Mandala*. I finish this volume with the 5th *Mandala*. The Introduction naturally contains some references to the sixth *Mandala*, and these the reader will find in the next volume.

Poona City 30th May 1926

H. R. BHADRAYAT



# THE RIG-VEDA.

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## THIRD MANDALA.

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### ANUVAKA I

#### SUKTA VII

#### III 1 7

The deity is AGNI; the *Rishi* is VISHWAMITRA; the metre is *Trishtubh*.

1. The (rays, of the blackbacked all-sustaining (AGNI) have arisen and pervaded the parents (earth and heaven) and the flowing rivers the surrounding parents co-operate with him and bestow long life for the sake of assiduous worship.

2. The sky-travelling steeds of the showerer (of benefits) are the milk-kne (of AGNI) as he attains the divine (rivers) bearers of sweet (water) One sacred sound glorifies thee (AGNI) who art desirous of repose, pacifying (thy flames) in the abode of the water (the firmament)

3. Their lord has mounted on his well-trained mares; the sagacious selector of treasures, the blackbacked, many-limbed (AGNI) has granted them a place of rest for the cherishing of (their) rapid speed

4. The flowing (rivers) invigorating him, bear along the great son of TWASHTRI, the undecaying upholder (of the

world) radiant with various forms in the vicinity of the firmament, AGNI is associated with heaven and earth, as (a husband with) one only wife.

5. Men comprehend the service of the unapproachable showerer (of benefits), and exult in the commands of the mighty (AGNI) their frequent and earnest hymns of praise, bright and radiant are illuminating heaven.

6. Verily (men) bring great delight to AGNI by glorifying aloud the mighty parents (heaven and earth), when the shedder of rain approximates his own radiance to the worshipper, (wherewith) to invest the right.

7. Seven sages with five ministering priests attend the station that is prepared for the rapid (AGNI) the undecaying divine (sages), with their faces to the east sprinkling (the host on-) rejoice as they celebrate the worship of the gods.

8. I propitiate the two first divine offerers of sacrifice, the seven (priests) rejoice with the libation the illustrious exultors of holy worship, reciting (his) praises have called AGNI, the true (subject) of every rite.

9. Divine invoker of the gods, the vast and widespread rays shed (radiate) for thee the mighty the victorious, the wonderful, the showerer (of benefits) do thou who art all knowing, joy bestowing, bring hither the great gods, and heaven and earth.

10. Ever-moving (AGNI) may the mornings rise for us, abounding with oblations, with pious prayers, and with auspicious signs, and conferring wealth, and do thou, with the might of thy (diffusive flame), consume all sin on behalf of thy respectable (worshipper).

1. Grant AGNI, to the offerer of the oblation, earth the bestower of cattle the means of many (pious rites), such that it may be perpetual. May there be to us sons and grandsons and may thy good will ever be productive of benefits to us.

## III. 1 8

The deity is considered to be the *Yupa*, or sacrificial post, diversified as single or as many. The *Vishvadevas* are the deities of the eighth stanza, the *Rishi* is VISHVAMITRA, the metre of the third and seventh verses is *Anushtubh*, of the rest, *Trishtubh*.

1. VANASPATI, the devout anoint thee with sacred butter at the sacrifice, and whether thou standest erect or thine abode be on the lap of this thy mother (earth), grant us riches.

2. Standing on the east of the kindled (fire), dispensing food (as the source) of undecaying (sear) and excellent progeny, keeping off our enemy at a distance stand up for great auspiciousness.

3. Be exalted, VANASPATI upon this sacred spot of earth being measured with careful measurement, and bestow food upon the offerer of the sacrifice.

4. Well clad and hung with wreaths comes the youthful (pillar) most excellent it is as soon as generated steadfast and wise venerators of the gods, meditating piously in their minds, raise it up.

5. Born (in the forest), and beautified in the sacrifice celebrated by men, it is (again) engendered for the sanctification of the days (of sacred rites) steadfast, active, and intelligent (priests) consecrate it with intelligence, and the devout worshipper recites its praise.

6. May those (posts) which devout men have cut down, or which VANASPATI the axe has trimmed may they standing resplendent with all their parts (et'ire) bestow upon us wealth with progeny.

7. May those posts which have been cut down upon the earth, and which have been fabricated by the priests, those which are the accompishers of the sacrifice (convey our acceptable offering) to the gods.

8. May the leaders of the rite the divine *Adityas Rudras Vasus*, Heaven and Earth the Earth the firmament well pleased, protect our sacrifice - let them raise aloft the standard of the ceremony.

9. Arrayed in bright (garments) entire (in their parts) these pillars ranging in rows like swans, have come to us erected by pious sages on the east (of the fire) they proceed resplendent on the path of the gods.

10. Entire in a 1 parts and girded with rings, they appear upon the earth like the horns of horned cattle bearing (their praises) to the priests, may they protect us in battles.

11. VANASPATI mount up with a hundred branches that we may mount with a thousand, thou whom the sharpened hatchet has brought for great usefulness.

### III 1 9

The deity is AGNI, the *Eign* VISHWAMITRA the metre *Brikati*, except in the last verse, in which it is *Trishtubh*.

1. We thy mortal friends have recourse for our protection to thee, the divine, the grandson of the waters, the auspicious, the resplendent, the accessible, the soulless.

2. Desirous as thou art of the forests since thou hast repaired to the maternal waters. AGNI thy carrying so far away is not to be endured, (in a moment) thou art here with us

3. Thou wishest exceedingly to convey satisfaction (to thy worshipper) and art thereto well-disposed, of those in whose friendship thou art cherished some precede whilst others sit around

4. The benignant and long-lived deities have discovered thee AGNI when required to go against their constant and assembled foes, hidden in the waters like a lion (in a cave).

5. MATAKSHWAS therefore brought for the gods from afar AGNI hiding of himself, and generated by attrition, as (a father brings back) a fugitive (son)

6. Bearer of oblations men apprehend thee (thus concealed) for the service of the gods, and that thou, youngest (of the deities) and friendly to mankind mayest recompense by thy acts all their pious rites.

7. Auspicious is thy worship for it prospers the ignorant (worshipper), wherefore animals reverence thee AGNI, kindled in the beginning of the rite

8. Offer oblations to the object of holy sacrifice, the brilliant purifier who is dominant in fuel; worship quietly the pervader (of the rite), the messenger (of the gods), the rapid the ancient deity who is entitled to laudation.

9. Three thousand three hundred and thirty-nine divinities have worshipped AGNI, they have sprinkled him with melted butter, they have spread for him the sacred grass, and have seated him upon it as their ministrant priest

## III. 1. 10.

The deity and *Āṣti* as before, the metre is *Uśanah*.

1 Thee the king of men AGNI the divine prudent mortals kindle thee at the sacrifice.

2 They praise thee as the priest, the invoker (of the gods) at sacrifices shine forth the protector of the pious in thine own abode

3 He verily who presents oblations to thee the knower of all things be assured (AGNI) excellent progeny he prospers

4 May (AGNI), the banner of sacrifices, offering oblations on the part of the worshipper through (the ministry of) the seven officiating priests, come hither with the gods

5 Offer to the mastering AGNI as it to the Creator (of the world) the great praise recited of old for the sake of animating the energies of the pious (worshippers)

6 May our hymns exalt AGNI so that he may be born more worthy of praise, and may become manifest for (the purpose of bestowing) abundant food and riches.

7 AGNI thou art to be especially worshipped at the sacrifice worship the gods (on behalf of) the devout (worshippers) thou shinest the invoker (of the gods) the exhilarator (of the pious) overcoming thy foes

8 Do thou our purifier, light up for us a brilliant progeny be ever nigh to those who praise thee for their well-being.

9 The wise intelligent and vigilant (worshippers) kindle thee such as thou (hast been described) the bearer of oblations, the immortal generated by strength.

## III 1 11

The deity and *Rishi* as before, the metre is *Gayatri*.

1 AGNI the invoker of the gods, the minister (of the gods), the supervisor of the sacrifice understands the solemn rite in its due course

2 That AGNI, who is the bearer of oblations, the immortal, the desirer (of offerings), the messenger (of the gods), and is the receiver of sacrificial vessels, is associate with understanding

3 AGNI, the ancient banner of sacrifice, knows (all things) through (adept) aiming (his radiant) traverses (the darkness)

4 The gods have made AGNI, who is the son of strength, the eternally-renowned, the knower of all that is born, the bearer (of oblations)

5 AGNI, the precursor of human beings, (ever) alert, the vehicle of their offerings, is ever new, is unsusceptible of harm

6 AGNI, the most liberal, contributor of food, is able to resist all assailants unharmed, the nourisher of the gods

7 From AGNI of purifying radiance the mortal presenter (of offerings) obtains by his conveyance (of them to the gods) abundant viands and a dwelling

8 May we, endowed with intelligence, obtain all good things by our praises of AGNI, to whom all is known

9 May we obtain AGNI and precious things (as booty) in battles since the gods are concentrated in thee

## III 1, 12

The deities are INDRA and AGNI the *Rishi* and metre as before.

1 INDRA and AGNI come to this acceptable libation, (brought) by our praises from heaven and induced by (our) devotion to drink of it

2. INDRA and AGNI the conscious sacrifice associated with the worshipper proceeds to you (summoned) by this (invocation) drink the libation

3 Urged by the energy of the sacrifice I have recourse to INDRA and AGNI the protectors of the pious. may they be satiated with the *Soma* here presented.

4. I invoke INDRA and AGNI the disconfuters of foes the destroyers of *Vrida* the victorious the invincible the bestowers of most abundant food

5. The reciters of prayers the repeaters of praise who are skilled in sacred song worship you both I have recourse to INDRA and AGNI for food.

6. INDRA and AGNI, with one united effort you overthrew ninety cities ruled over by (your) foes

7 INDRA and AGNI the pious ministers, are present at our holy rite according to the ways of worship

8 INDRA and AGNI in you, vigour and food are blended together, and therefore in you is deposited the dispensing of water

9 INDRA and AGNI illuminators of heaven, be ever graced (with victory) in battles for such thy prowess proclaims.



## ANUVAKA II

## III. 2. 1

The deity is *AGNI*, the *Rishi* is *RISHABHA*, a son of *VISHWANITRA*, the metre *Anushtubh*.

1 (Priests) utter devout (praises) to thee our divine *AGNI* that so glorified he may come to us with the gods and sit down on the sacrificial grass

2 The observer of truth of whom (are) heaven and earth and whose vigour the protecting (deities) assist him the offerers of oblations adore and those desirous of riches (have recourse) to him for protection

3 He the sage is the director of those (who sacrifice), he is (the regulator) of sacrifices worship him your (benefactor) the donor who is the bestower of wealth.

4 May that *AGNI* bestow upon us prosperous dwellings for our maintenance, so that from him infinite wealth, whether it may be in heaven or from earth or in the waters may come to us)

5 The devout kindle (the fire) with his wealth-obtaining rites (to worship) the radiant unprecedented *AGNI*, the invoker (of the gods) the protector of men

6 Perfect our prayer Invoker of the gods as well as our hymns, *AGNI* who increasest with the winds and art the giver of thousands augment our felicity

7 Grant us indeed *AGNI* wealth (that may be counted) by thousands, and comprising offspring nourishment, brilliant treasure and vigour, and be infinite and inexhaustible.

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## III 2 2.

The deity and *Rishi* as before; the metre is *Tristubh*.

1 The invoker (of the gods) the exhilarator (of his worshippers) the true the offerer of sacrifice the most wise, the creator is present at our sacred rites. AGNI the son of strength, whose chariot is the lightning whose hair is flame, manifests his glory on the earth.

2. I utter to thee the words of adoration, be pleased by them, observer of truth endowed with strength. (they are addressed) to thee who art the expounder (of sacred rites) wise (as thou art) bring (hither) the wise object of sacrifice sit down in the midst upon the sacred grass for our protection.

3 May the food bestowing day and night hasten to thee whilst thou, AGNI, meetest them on the paths of the wind since (the priests) ever worship thee preceding (them) with oblations, whilst they (united) use the pole (and the yoke of a waggon) abide successively in our dwelling.

4 Vigorous AGNI to thee MITRA and VARUNA and all the *Maruts* offer praise since son of strength, thou standest as sun, shedding (thv) rays with lustre on mankind.

5. With uplifted hands approaching thee with reverence we present to thee to day our oblation do thou, who art wise worship the gods with most devout mind and with unweaned praise.

6 From thee verily son of strength many and various benefactions and various kinds of food devolve upon the devout (worshipper). do thou grant us AGNI, infinite

wealth and (a son, observant of truth, with speech devoid of guile.

7 Divine (AGNI) mighty and omniscient (these are the offerings) which we mortals present to thee in the sacrifice do thou be cognizant of every respectable worshipper and partake immortal of all (his offerings on this occasion).

### III 3 3

The deity is AGNI; the *Rishi* is URRILA of the *Kata gotra*, or family, the metre is *Trishubh*.

1 Radiant with great glory, repel the hostile *Rakshasas* and *Pishachas* may I be in (the enjoyment) of the labour of the great (AGNI) the giver of prosperity and in the service of (him who is) easily invoked.

2 Consider thyself our protector at the breaking of the dawn to-day and when the sun has risen AGNI who art engendered with (embodied) form be pleased with my constant praise, as a father (is pleased with) his son.

3 Showerer (of benefits), beholder of men, radiant amidst darkness, shine, AGNI with abundant (rays) and (in) order granter of dwellings, conduct us (to good), keep off an ill and youngest (of all the gods), gratify our desires for wealth.

4 AGNI, who art irresistible and the showerer (of benefits) consume victorious all the cities (of the foe) and (all the r)precious things (do thou) the duly worshipped, the knower of all that is born, (be for us) the conductor of the first great preserving sacrifice.

5 Destroyer (of the world), do thou who art endowed with intelligence and radiance, celebrate many faultless

sacred rites in honour of the gods, and restraining (thy impatience), convey to them like a waggon our (sacificial) food divine (with thy rays) the beautiful heaven and earth.

6 Be propitious, showerer of benefits; grant (abundant) food, AGNI, (make) heaven and earth yield us milk divine (AGNI) associated with the gods shining with bright radiance let not the ill-will of any mortal prevail against us.

7 Grant, AGNI to the offerer of the oblation, earth the giver of cattle the means of many sacred rites, such that it may long endure may there be to us sons and grandsons, and may thy favour AGNI, be productive of good unto us.

### III. 2. 4

The dasy and *Rishā* are the same, the metre of the odd verses is *Bṛhatī*; of the even, *Sāto-Bṛhatī*.

1 This AGNI is the lord of herds and of great good fortune he is the lord of wealth comprising progeny and cattle, he is the lord of the slayers of VṚTRA.

2 *Māritas* leaders (of rites) associate with this augment (of our prosperity) in whom (abide) riches contributing to felicity ye who (are victorious) over (your) enemies in battle, who daily humble (your) foes.

3 Do thou opulent AGNI showerer (of benefits), prosper us with riches comprising vigour, numerous progeny, health, and happiness.

4 He who is the maker pervades all worlds he the enduring maker (of all) bears our offerings to the gods.

he is present with the devout (worshippers) and amidst the heroism and the devotions of men

5. Consign is not AGNI to malignity (doon) is not to the absence of posterity nor son of strength to the want of cattle nor to reproach drive away (all) animosities

6. Auspicious AGNI bestow (upon us) at the rite food (the source of) happiness and renown

### III. 2. 5.

The deity is AGNI; the *Rishi* is KATA, the son of VISHWAMITRA the metre *Prashlôkâ*.

1. The righteous (AGNI) when first kindled on the several (altars) the object of adoration by all whose hair is flame, and who is cleansed with butter the purifier the worthily worshipped is sprinkled with oblations for the worship of the gods

2. As thou art offer the burnt-offering, AGNI (on behalf of) earth as thou JATAVEDAS, who art cognizant (of sacred rites, didst offer sacrifice on behalf) of heaven, so with this oblation worship the gods and perfect this rite to day (as thou didst) that of MANU

3. Three are thy existences JATAVEDAS, three, AGNI are thy parent dawns with them offer the oblation of the gods and knowing (his wishes) be the bestower of happiness on the institutor of the sacrifice.

4. JATAVEDAS, we venerate thee, glorifying the brilliant beautiful, adorable AGNI the gods have made thee their messenger, the disinterested bearer of oblations, the centre of ambrosia.

3 He is the most diligent offerer of worship who is the presenter of oblations before thou art, and who in two places (the maddug and the best) seated with the sacrificial food is (the source of) happiness to the worshippers) do thou cognizant (of the objects of devotion) officiate in accordance with his piety and thus render our rite acceptable to the gods

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L.I. 2. 6.

The deity, *Rishi* and metre as before.

1 Be favourably disposed, AGNI on approaching us (at this rite), be the father (of our objects) like a friend to a friend, or parents (to a child) since men are the grievous oppressors of men, do thou consume the foes who come against us

2. Vex thoroughly, AGNI our assailing enemies, disappoint the purpose of the adversary who offers not worship giver of dwellings who art cognizant (of sacred rites) vex those who have no thought (of pious acts) so that thy undecaying, all-pervading rays) may ever abide.

3 Desirous (of wealth) I offer to thee, AGNI an oblation with butter and with fuel for thy speed and invigoration, praising thee with a holy prayer as much as I am able (I propitiate thee that thou mayest render this praise resplendent with infinite treasure.

4. Rise up, son of strength with (thy) splendour when hymned, and bestow abundant food and wealth, AGNI, upon the descendants of VISHWAMITRA celebrating thy praise, and grant them exemption from sickness and danger: Encourager of pious works (AGNI), we repeatedly sprinkle thy substance (with milk and butter)

5. Liberal donor (of riches) bestow upon us the most precious of treasures, for therefore is it AGNI that thou art kindled, thou hast arms promptly stretched forth whose (radiant) forms (bestow) wealth on the dwelling of thy fortunate adorer.

## III. 2. 7

The dactyl and metre as before. the Rishi is GATHIN, a son of VISHWAMITRA.

1. I have recourse in this sacrifice to AGNI the invoker and praeser (of the gods) the intelligent the all knowing the unbeguled, may he the adorable sacrifice for us to the gods (and) accept the precious (offerings) we make for food and riches.

2. Reverencing the gods I place before thee, AGNI the brilliant oblation yielding, food bestowing butter-charged (offering) mayest thou (propitiated) by the presented wealth, sanctify (this, sacrifice by your circumambulation).

3. He who is protected AGNI by thee, becomes endowed with a most luminous mind, bestow upon him excellent progeny may we ever be under the power of thee, who art the willing dispenser of riches glorifying thee (may we be) the receptacles of wealth.

4. The ministering priests have concentrated in thee, AGNI, who art divine, many hosts (of flames), do thou bring hither the gods, youngest (of the deities), that thou mayest worship to-day the divine effulgence.

5. Inasmuch as the attendants divine (priests) anoint thee as the invoker of the gods to offer worship in the

sacrifice, therefore do thou assent to be our protector on this occasion and grant abundant food to our descendants.

### III 2 8

The *Varṇodaras* are the deities of the first and last stanzas, Agni the deity of the rest; the *flask* and *metre* as before.

1 The bearer (of the oblation) invokes with praises at the break of day AGNI the dawn the ASHWINS and *Dadhikva* may the resplendent divinities (deities of our sacrifice) hear in unison (the invocation)

2. Agni born of sacrifice three are thy viands three time abiding places three the tongues satisfying (the gods) three verily are thy forms acceptable to the deities, and with them never needless (of our wishes) be propitious to our praises.

3 Divine Agni knowing all that exists and distribution of food many are the names of thee who art immortal saviour of a lion friend of the suppliant the gods have deposited in thee whatever are the delusions of the deluding (*Rakshasas*)

4 The divine Agni is the guide of devout men, as the sun is the regulator of the seasons may he the observer of truth the slayer of VṚTRA, the ancient, the omniscient, convey his adorer (safe) over all difficulties

5 I invoke to this rite *Dadhikva* AGNI the divine UṢHAS, BRIHASPATI the divine SAVITRI the ASHWINS, MITRA and VARUNA BRAHA the *Varas* the *Rudras*, and *Adityas*



## III 2 9

The deity is AGNI the *Rishi*, i.e. *Ātma*, the metre of the first and fourth verses is *Trishtubh*, of the second and third *Anuṣṭubh* and of the 5th *Sato-brikatā*.

1. Convey our sacrifice, JATIVEDAS to the immortals and do thou accept these oblations. AGNI invoker (of the god), seated (on the altar) hasten to the drops of the marrow and of the butter.

2. The drops of the marrow charged with butter fall purifier to thee at thine own rate for the food of the gods. therefore grant us excellent affluence.

3. The drops (of marrow) dripping with butter are offered AGNI to thee who art wise. thou the most excellent Rishi art knower of the protector of the sacrifice.

4. Irresistible and powerful AGNI the drops of marrow and of butter I st1 for thee. therefore do thou who art praised by us, come with great splendour and be pleased ever intelligent AGNI with our oblations.

5. We present to thee the dearest marrow that has been extracted for thee from the liver of (of the victim) granter of dwelling. the drops fall for thee upon the skin. distribute them amongst the gods.

## III 2 10

Five fires are the deities the *Rishi* as before. the metre of the fourth stanza is *Anuṣṭubh* of the rest *Trishtubh*.

1. This is that AGNI in whom INDRY desirous of the oblation, placed the effused *Soma* (for his own) belly. thou art praised by us JATIVEDAS enjoying the sacrificial

food of many sorts like a rapid courser (enjoying many pleasures in battle)

2 Adorable AGNI thy radiance that is in the heaven on the earth in the plants or the waters, and wherewith thou overspreadest the firmament that is shining and resplendent, overlooking man (vast as) the ocean

3 Thou movest, AGNI, to the vapour in heaven, thou congregatest the divinities who are the vitala (not the body) thou animatest the waters in the bright region above the sun as well as those that are in the firmament beneath

4 May the benignant fires termed *parishyas*, together with the instruments that have dug the pits in which they are placed) combined accept the sacrifice (and grant us) salutary and abundant food

5 Grant AGNI to the offerer of the oblation earth the giver of cattle the means of many sacred rites such that it may long endure may there be to us sons and grandsons, and may thy favour AGNI be productive of good unto us

### III 2 11

The deity is AGNI, the Rishis are DEVASHRAVAS, and DEVAVATA, sons of Bharata the metre is Trishtubh, except in the third stanza, where it is Sato-brikati

1 Charred (by the friction of the sticks) duly placed in the sacrificial chamber, the young and sage leader of the rite JATAVEDAS, the impensable AGNI (blazing) amidst consuming forests, grants us on this occasion ambrosial (food)

2 The two sons of BHARATA DEVASHRAVAS and DEVAVATA have churned the very powerful and wealth-restoring AGNI look upon us, AGNI, with vast riches, and be the bringer of food (to us) every day

3 The ten fingers have generated this ancient (AGNI) : rise DEVASHRAVAS, this well-born, beloved (son) of his parents, generated by DEVAVATA AGNI, who is the servant of men

4 I place thee in an excellent spot of earth on a conspicuous way of days : so thou AGNI shine on the frequented (banks) of the *Droghadum* *Apaga* and *Sarnaswati*, rivers

5 Grant AGNI to the offerer of the oblation earth the giver of cattle, the means of many sacred rites such that it may long endure : may there be to us sons and grandsons and may thy favour AGNI, be productive of good unto us

### III 2 12

The deity is AGNI, the *Rishi* VISHWAMITRA ; the metre of the first verse is *Anushtubh*, of the rest, *Gayatri*

1 Repel AGNI (agostne) hosts drive away (all) assailants insuperable foe-surpassing give food to the institutor of this sacrifice

2 AGNI (who art) immortal and who art gratified by oblations thou art kindled upon the altar : be pleased by this our sacrifice.

3 AGNI son of strength, vigilant (in the exercise of) thy energy, take thy seat when invoked on the sacred grass (strewn at) my (sacrifice)

4 AGNI with all the divine fires respect the praises of those who in (their) sacrifices are thy especial worshippers.

5 Grant AGNI ample wealth and progeny to the donor (of the oblation) make us prosperous possessed of offspring

### III 2, 13

The deity is AGNI as before but INDRA is now included in the fourth verses the *Rishi* is VISHWAMITRA the metre *Tripad*.

1 AGNI who art omniscient and the bestower (of acts) thou art the son of heaven or the son of earth do thou who art intelligent with power rule the gods on this occasion.

2 The wise AGNI bestows faculties (social prosperity and descendants) adorning the world with lustre he gives (sacrifices four) to the mortals AGNI (to whom) many oblations (are offered) bring forth to us the gods

3 AGNI the unbewildered ruler (of this world) the radiant associated with vapour and fire illumines the divine in mortal parents of all things heaven and earth

4 AGNI do thou and INDRA gods adorning not (our rite) come to the sacrifice in the dwelling of the waters of the libation to drink the *Soma* juice

5 AGNI son of strength DATAVE is the eternal ra-  
versing the inhabited regions with thy protection thou art killed in the dwelling of the waters

## III 2 14.

The deity of the first triplet is VAISHWANARA, of the second AGNI, with the *Mantras* of the two next stanzas, AGNI or *Parabrahma* of the ninth, VISHVAMITRA himself who is the *Rishi* of all the stanzas except the seventh, which is supposed to be uttered by *Brishas*, or *Agni* identified with divine spirit; the metre of the two first triplets is *Jagati*, of the rest *Trishubh*.

1 We of the race of *Kushikas* offering oblations, desirous of wealth having contemplated *Yajna* in our minds, invoke with praises the divine VAISHWANARA, the observer of truth the cognizant of heaven the bright of the character, the frequenter (of sacrifices)

2 We invoke thee for our own protection and for the devotions of mankind, the radiant AGNI VAISHWANARA, the illuminator of the firmament the adorable lord of sacred rites, the wise the hearer (of supplications), the guest (of man), the quick moving.

3 VAISHWANARA is kindled in every age by the *Kushikas* as a neighing foal (is nourished) by its mother; may that AGNI, vigilant amongst the immortals give us wealth with excellent offspring and good horses.

4 May the swift fires combined with the vigorous winds proceed to the pure (region of the water), uniting the drops (of rain) the *Maruts* irresistible, all knowing, agitate the copious shedding clouds.

5 The fire is agitated all agitating *Maruts*; we seek their fierce radiance for protection they, the sons of RUDRA, the bountiful *Maruts*, whose form is the rain, are loud like roaring lions.

6 We solicit the might of the *Maruts*, the irradiation of AGNI with solemn prayers in every assembly and

company (of worshippers) those *Maruts* who are partly coloured steeds who are dispensers of unending wealth firm (of purpose) and frequenters of sacrifices.

7 I *Asv* am by birth endowed with knowledge of all that exists clarified butter is my eye ambrosia is my mouth I am the living breath of three fold nature the measure of the firmament eternal warrior; I am also the oblation.

8 *Asv* thoroughly comprehending the light that is to be understood by the heart has purified himself (by the three) purifying (forms) he has made himself most excellent treasure by (these) self manifestations and hathence counterpoised heaven and earth.

9 Heaven and earth be kind to that sage who is as it were a man-chaanelled and inexhaustible stream (of knowledge) the parent (of his disciples) the creator of holy texts rejoicing in the up of his parents whose words are truth.

### [II 2 15]

The *Asv* of the first verse, *Ritv*, or the personified season *Vishvagriva* is the *Rishi* the metre is *Gagay*.

1 The months, the half months (the gods) who are the receivers of oblations with the butter-yielding kine preside over your rite the sacrificer desirous of prosperity worships the gods.

2 I worship with praise the wise *Asv* the accomposer of sacrifice the possessor of happiness the repository of wealth.

3 May we offering oblations effect the detent on of thee who art divine (until the completion of the rite), and may we (thereby) overcome all animosities.

4 We solicit that AGNI who is being kindled at the sacrifice the purifier, the adorable whose hair is flame.

5 AGNI the bright-shining the immortal the cleanser with clarified butter, be fitly-invoked the bearer of the oblation in the sacrifice.

6 The exorcisers (of the demons) lifting up their ladles, and offering sacrifice have called upon AGNI by this ceremony for their protection.

7 The offerer of the oblation the divine, immortal AGNI comes first (at the ceremony) directing solemnities by his experience.

8 The mighty AGNI is placed (foremost by the gods) in battle he is brought forward reverently at holy rites, for he is the sage fulfider of the sacrifice.

9 He who has been made by the sacred rite the choice (of the worshipper), who comprehends (within himself) the germ of all creatures and whom the daughter of DAKSHA (receives, as the parent of the world).

10 AGNI strength-engendered by (the daughter) of DAKSHA has sustained thee the desirable the resplendent, and longing (for the oblation).

11 The wise (priests) performers (of the ceremony) kindle with oblations for the due celebration of the rite. AGNI the regulator (of all) the sender of the rain.

12 I adore at this sacrifice AGNI the grandson of (sacrificial) food shining above in the firmament the creation of the wise.

13. AGNI who is to be worshipped with praise and with prostration the dispeller of darkness the beautiful the showerer (of benefits) is girdled.

14. The offerers of oblation glorify that AGNI who is the showerer (of benefit) and is the bearer of the offerings to the gods as a horse (he is his rider to his home).

15. Showerer (of benefit) we profusely offering (oblations) kandle thee mighty and respondent AGNI, who art the sender of showers.

### III 2 16

The deity and *Prish* are as before. The motto of the third stanza is *Prish*, of the fourth *Trishubh* of the fifth *Jagat* of the rest *Gayatri*.

1. AGNI, by whom all is known who rewardest pious acts with wealth accept our cakes offered with butter at the morning worship.

2. The cakes and butter are dressed. AGNI and verily prepared for thee accept them youngest (of the gods).

3. Eat AGNI the cakes and butter offered as the day disappears thou son of strength art stationed (by us) at the sacrifice.

4. Wise JATAVEDAS accept the cakes and butter offered in this sacrifice at the third (day) offering prudent (worshippers), withhold not at solemn ceremonies the portion of thee who art mighty.

5. Be pleased AGNI son of strength with the cakes and butter offered at the third (day sacrifice), and do thou (propitiated) by praise convey the precious imperishable and awakening (oblation) to the immortal gods.



6 AGNI who art JATAVELAS and art thriving upon oblations except the cakes and butter as the day disappears.

## III 2. 17

The deity is AGNI except in the fifth verse, where the officiating priest is supposed to take his place. The *Āśhā* is YATHAMITHA the metre of the first, fourth, tenth, and twelfth stanzas is *Anushtubh* of the second, eleventh, fourteenth and fifteenth. *Jagnā* and of the rest *Trishtubh*.

1 Thus the apparatus of attention is ready the generation (of the flame) is ready take up this (stick) the protectress of mankind and let us churn the fire as has been done of old.

2 JATAVEDAS has been deposited in the two sticks as the embryo is deposited in pregnant women AGNI is to be adored day by day by vigilant men laden with oblations.

3 Let the intelligent priest place the lower of the sticks with the face upward the upper (with the surface) downwards so that quickly impregnated it may generate the showerer (of benefits) AGNI then the bright blazing son of ILA whose light dissipates the darkness is born of the wood of attention.

4 AGNI who art JATAVEDAS we place thee upon the earth in the centre in the place of ILA for the purpose of receiving the oblation.

5 Conductors of the rite produce by attention the far-seeing single-minded intelligent immortal, radiant-limbed AGNI generate him, leaders (of the solemnity), in the first place the chief standard of the sacrifice, who is the source of felicity.

6 When they rub (the sticks) with their arms the radiant Agni bursts forth from the wood like a fleet chariot and like the many-colored car of the *Asvins* unresisted in its course. Agni spreads wide around consuming stones and trees.

7 As soon as born Agni shines intelligent, swift-moving, skilled in rites, praised by the wise, and liberal in gifts (and it is he) whom the gods have held as the bearer of oblations at sacrifices, adorable and all-knowing.

8 Offerer of oblations sit down in their own sphere for thou art cognizant (of holy acts) and station the distributor of the ceremony in the chief place of the sacred rite, cherisher of the gods, worship the gods, Agni, and bestow abundant food on the founder of the sacrifice.

9 Produce, friends, smite the slayer (of benefits) indefatigable, persist in the contest with (Agni) the heroic Agni is able to encounter hosts and by him the gods overcome their foes.

10. This in every season Agni is thy place, whence as soon as generated thou hast ever shone, knowing that to be so Agni there abode and have in our praises.

11 When (existing) as an embryo in the wood, Agni is called *Tamunapat*, when he is generated (he is called) the Asura-destroying *Varashansa*, when he has displayed his energy in the material firmament *Matarishman* and the creation of the world is in his rapid motion.

12 Agni we art pronounced by reverential attrition, and deposited with reverential care, and who art far-seeing, render our rites (except from defects), and worship the gods (on behalf) of the devout worshipper.

13. Mortals have begotten the immortal the undecaying (AGNI) the decurer of oblations the conveyance (by which they cross over &c.) the ten sister fingers inter-twined proclaim him born as if it was a male (infant)

14. AGNI who has seven mastering priests shines eternally when he has seized &c. the bosom and lap of his mother (earth, he is) confers with height, day by day he never slumbers after he is born from the interior of the (spark) emitting wood

15. The *Kustukas* the first-born of Brat are armed against enemies let the energies of the *Varuṇas* comprehend the universe they have uttered the prayer accompanied by the oblation they have one by one lighted AGNI in this dwelling

16. AGNI offerer of oblations cognizant of rites inasmuch as we have recourse to thee to day in this progressing sacrifice therefore do thou steadfastly convey (the offering to the gods) or tranquilly be at rest and know (the purport of our act) and when all the deities approach (and accept) the *Soma* libation

### ANUVAKA III

#### III. 3. 1

The deity is INDRA the *Rishi* VISHWAMITRA, the metre *Tristubh*

1. The bearers of the libations desire thee thy friends pour forth the *Soma* juice they offer copious oblations (supported by tree) they endure patiently the calumny of men for who is so renowned as thou art

2 Master of tawny steeds the remotest regions are not remote for thee then come quickly with thy horses to thee the steady showerer (of benefits), these sacrifices are presented the stones (for bruising the *Soma*) are ready, as the fire is being kindled

3 Showerer (of benefits) who art INDRA, the wearer of the helmet, the professor of valence the conveyor (of men beyond evil) the leader of the numerous troop (of the *Maruts*) the achiever of many great deeds the devastator of hostile (regions) the terror of thy foes, where are those heroic deeds (which thou hast performed) against the mortal *Aśuras* when opposed (by them in battle)

4 Thou alone casting down the firmly footed *Aśuras* predestest destroying the *Vritras* and obedient to thy command the heaven and earth and the mountains stand as if unmoveable

5 Thou alone, when invoked by many, and the slayer of *Vritra* by thy prowess, dost say *śam svā* (to the gods) fear not INDRA endowed with opulence, vast is thy grasp, wherewith thou hast seized these unbounded regions heaven and earth

6 Let (thy car) INDRA, drawn by thy horses (rush) downwards (upon the *Aśuras*) let thy destroying thunder not fail upon thine enemies say those that assen in rout or retreat or that fly (from the combat) make the universe (the abode of) truth let such power be centred in thee

7 The man to whom thou grantest, lord of power, (thy good-will) enjoys unprecedented domestic (prosperity) INDRA who art invoked by many, thy auspicious

favour which is obtained by oblations. & the giver of unbounded wealth.

8. INDRA who art invoked by many, great to dash the reviling malevolent VAITRA opposing thee, dwelling with the mother of the *Danavas*, and increasing in might until having deprived him of hand and foot, thou hast destroyed him by thy strength.

9. Thou hast fixed tranquil in its position the vast unbounded and wandering earth the showerer (of benefits) has upheld the heaven and the firmament let the waters engendered by thee be desired.

10. The heavy cloud the receptacle of the water breaking (thee) its destroyer opened out before (thou hadst cast thy bolt) then INDRA made easy traversed paths for the waters to issue and descend and loud sounding they proceeded to the waters of the earth invoked of many.

11. INDRA alone has filled to the top both earth and heaven mutually combined and abounding with wealth do thou hero mounted in thy car, come with thy harnessed horses from the firmament impatient to be near us.

12. SURYA arms not the quarters (of the horizon) set open day (for his journey), the progeny of HARIASBWA when he has traversed the roads (he is to travel) then he lets loose his horses, for such is his office.

13. All men are anxious to behold the great and variegated host (of the solar rays) at the issuing of the dawn after the night has been displaced and when the morning has come, they recognize the many great and glorious acts of INDRA.

14. A great light has been shed upon the rivers: the cow yet immature grazes, charged with the ripe (milk) for INDRA has placed in the cow all this collected sweetness for food.

15. INDRA, be firm, for there are obstructions of (thy) path—secure to the worshipper and his friends (the means of completing) the sacrifice—mortal enemies bearing bows, armed with mischievous weapons and coming with evil intent must be destroyed (by thee).

16. The sound (of the bolt) has been heard by the approaching foes—hurled upon them, the consuming thunder-bolt cut them up by the root—oppose MAGHAVAN, overcome slay the *Rakshasas*, complete (the sacrifice).

17. Pluck up the *Rakshasas* INDRA, by the root, cut asunder the middle blight the summit to whatever remote (regions) thou hast driven the sinner cast upon the enemy of the Vedas thy consuming weapon.

18. Regulator (of the world provide us) with horses for our welfare and when thou art seated near to us may we become mighty enjoying abundant food, and ample riches, and may there be to us wealth accompanied by progeny.

19. Bring to us, INDRA splendid affluence we rely on the bounty of thee who art fond of giving, our desire is as insatiable as the fire of the ocean, appease it, lord of infinite riches.

20. Gratify this our desire (of wealth) with cows, with horses, with shining treasure, and make us renowned: the wise *Kushikas*, desirous of heaven, offer praise to thee, INDRA, with pious (prayers).

11 INDRA Lord of cattle, (div de the clouds and send us) rain whence nutritious food may come to us + showerer (of benefits) thou art spread through the sky and powerful through truth MAGHAVAN, consider thyself as our protector.

22 We invoke for our protection the opulent INDRA, distinguished in this combat the leader in the food bestowing (strife) hearing (our praises) terrible in battles, the destroyer of foes the conqueror of wealth

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### III. 3. 2

The deity and *Rishi* are the same, or the latter may be another *Fukushuntru*, the son of *Jakerutha*, of the family of *Kushava* the metre is *Trishtubh*.

1 The sonless father regulating (the contract) refers to his grandson, the son of his daughter and relying on the efficiency of the rite honours (his son-in-law) with valuable gifts the father trusting to the impregnation of the daughter supports himself with a tranquil mind

2 (A son) born of the body does not transfer (paternal) wealth to a sister he has made her the receptacle of the embryo of the husband If the parents procreate children (of either sex), one is the performer of holy acts the other is to be enriched (with gifts)

3 For the worship of the resplendent (INDRA) AGNI glowing with flame has begotten mighty sons great was the germ, and great was their birth, and great was their efficacy, for the worship of HARYASHWA.

4 The victorious (*Moruts*) associated (with INDRA when contending with YRITRA) perceived a great light issuing from the darkness. The dawns recognizing him (as the

sun arose, and INDRA was the sole sovereign of the rays (of light)

5 The seven intelligent sages (the *Angirases*) having ascertained that (the cows) were conveyed in the strong (cavern) propitiated (INDRA) by mental devotion they recovered them all by the path of sacrifice for INDRA knowing (their pious act) and offering them homage, entered (the cave)

6 When *Sarama* discovered the broken (entrance) of the mountain then INDRA made great and ample provision for her young as previously promised when the sure-footed (almighty) first recognising their young proceeded and came to the presence of the imperishable king

7 The most sage (INDRA), desirous of the friendship of the *Angirases* went to the cave and the mortal assayed its entrance to the vaulted (dwelling) aided by the youthful *Maruts* equally wishing to accommodate the sages the destroyer (of the *Asuras*) recovered the cattle and immediately AVITHAS became a worshipping

8 May he who is the support of that is excellent the creator of his force, he who knows all that is born who destroys *SINSHAS*, the far-seeing, the restorer of cattle may he be free from grief, he who honours us as his friend, be free from all misdeeds

9 The *Angirases* with minds intent on their cattle (sat down to worship INDRA) with hymns following the road to immortality great was this their perseverance, by which they sought ten months to accomplish (their ends).

10 Contemplating their cows (cattle) giving milk to their cruder progeny (the *Angirases*) were delighted,



their shouts spread through heaven and earth, they replaced the recovered knee in their places, and stationed guards over the cows.

11. INDRA the slayer of VṚTRA let loose the milk-kne, assisted by the *Maruts*, born for his aid, and entitled to praises and oblations, and the excellent (cows) contributing abundantly to sacred offerings, and yielding the butter of devotion, mixed for him sweet (sacrificial) food.

12. They (the *Angirasas*) performing pious acts made for their protector a spacious and spacious abode, where they celebrated, seated at the sacrifice, and supporting with the pillar (of the firmament) the parents (of all things) heaven and earth; they established the radiant INDRA on high (in heaven).

13. Instant as our best friend has appointed a thriving ruler for the regulator of heaven and earth to whom faults and appropriate commendations (are due), therefore are all the energies of INDRA spontaneously exerted.

14. I praise INDRA for the friendship and (the exercise of) thy powers: many horses come to the slayer of VṚTRA: we offer to thee sage, great praise and oblations: consider thyself MAHAYAN as our protector.

15. Wide fields, vast treasure (spacious) pastures, has the much-knowing (INDRA) bestowed upon his friends: the radiant INDRA with the leaders (of rites, the *Maruts*) generated the sun, the dawn, the earth and fire.

16. This lowly-minded INDRA has created the wide-spread, commingled, all-delighting waters; and they,

purifying the sweet heart only with the sage pointers  
and being benevolent (to all) proceed with (the revolutions)  
of days and nights.

17 The two adorable (alternations of) day and night  
upholding (all things) by the might of the sun successively  
revolve, thy sincere and acceptable friends (the *Mitra*s)  
are ready to encounter (thy foes) and maintain the great  
news.

18 Slayer of VITRA do thou who art long lived the  
showerer (of sanctity) the giver of food be the lord of our  
true praises repeating (to the sacrificer) come to us great  
with great friend with auspicious protection.

19 Worshipping him with reverence, like an *Angiras*,  
like the ancient (INDRA) renovate to accept the oblation,  
destroy the many various oppressors (of thy word & per-)  
and bestow upon us MACHAVAN (to own wealth) for  
our acceptance.

20 Thy purifying waters have been spread abroad  
fill their beds for our welfare (to long & to ever defend)  
as from the malevolent and make as quickly the con-  
querors of cattle.

21 INDRA the slayer of VITRA the lord of herds, has  
discovered the cattle and by his radiant effulgence driven  
away the black (*Asuras*) and indulging with voracity  
(to the *Angirases*) the honest (king), he saw the gate upon  
all their own cattle.

22 We invoke for our protection the opulent INDRA,  
distinguished in this combat the leader in the food bestow-  
ing (stnfe), hearing (our praises), terrible in battles, the  
destroyer of foes, the conqueror of wealth.

## III. 3. 3.

The deity, *Rishi*, and metre the same.

1. INDRA, one of the *Soma* drink this *Soma* juice which is grateful to thee at noon-day sacrifice, MACHAVAN, partaker of the spiritless *Soma*, awake thy horses and, fling their jaws (with fodder) excite them at this ceremony.

2. INDRA drink the *Soma* juice mixed with milk with baste milk or fresh we offer it for thy exhortation, associated with the devout company of the *Maruts* and the *Rodras* drink it till thou art satisfied.

3. These are the *Maruts* INDRA who worst plying thy prowess augment thy wither of force (by their aid) attended by the *Rodras* drink wicket of the thou leftolt and handsome-chinned at the noon-day sacrifice.

4. Those were the *Maruts* who were the strength of INDRA and gently encouraged him accompanied by whom he pierced the vital part of YETRA slaying him as if invulnerable.

5. Pleased with the sacrifice as if it was that of MANU drink, INDRA, the *Soma* juice for the sake of perpetual vigour come lord of the tawn steeds, with the adorable *Maruts*, and with the traversers (to the air) send down the waters (of the firmament to blend with) the waters of the earth.

6. Inasmuch as thou hast slain with active strife the slumbering, drowsing, water-investing YETRA, thou hast let forth the bright waters like horses (rushing) into cattle.

7. Therefore we sacrifice with reverence to the vast and mighty INDRA who is adorable, unbecoming young;

whose magnitude the unbounded heaven and earth have not measured nor can measure.

8. All the gods cannot detract from the many glorious exploits and pious works of INDRA: he who has upheld earth and heaven and the firmament and who the performer of great deeds has engendered the sun and the dawn.

9. Doer of no wrong such was thy true greatness that as soon as born thou hast quaffed the *Soma* juice: neither the heavens nor days nor months nor years resist the force of thee who art mighty.

10. As soon as born in the highest heaven thou hast quaffed INDRA the *Soma* juice for thy exhilaration: and when thou hast pervaded the heaven and earth thou hast met the primary act here of creation.

11. INDRA from whom man are born: thou who art vigorous hast set ANU afoot among the stars being water and confiding in his prowess: yet the heaven apprehended not thy greatness as thou hast hastened coming the earth by one of (thy) flames.

12. To our sacrifice INDRA is thy agentation: for the rate in which the *Soma* is effused is acceptable to thee do thou who art deserving of worship protect the worshipper by the efficacy of the worship: thou art our sacrifice strengthen thy thunderbolt for the slaying of ANU.

13. The worshipper of his conservatory sacrifice has made INDRA present: may I bring him to my presence to obtain new wealth: him who has been exalted by praises whether ancient mediæval or recent.

14. When the thought of glorifying INDRA entered my mind, then I gave birth (to his praises) — now I laud him before encamping distant (50) days, whereby he may guide us beyond sin, for those on both sides of us invoke him as those on either bank of a river hail a passenger in a boat.

15. The vase is filled for him (with *Soma*, welcome INDRA) — I pour it out for thee to drink as a water carrier (pours water) from his bag — may the grateful *Soma* juice flow in reverence round INDRA for his exultation.

16. Invoked of many, the deep ocean arrests thee not, nor do the accompanying mountains stay thee; and therefore, summoned by thy friends, thou hast repressed the strong flame abiding in the abyss.

17. We invoke for our protection the opulent INDRA distinguished in this combat, the leader in the food-bestowing (strife) — hearing (our praises) terrible in battles, the destroyer of foes, the conqueror of wealth.

### III. 3. 4

As this hymn consists of a dialogue between *Yashwantra* and the rivers *Yashash* and *Shatadra*, they are considered to be respectively the *Rishis* of the verses ascribed to either, the divinity is INDRA, the metre is *Prashlôh*, except in the last verse, in which it is *Anashlôh*.

1. Rushing from the flanks of the mountains eager (to reach the sea) like two mares with loose red reins contending (with each other in speed) like two air-mother cows (hastening) to caress (their calves) the *Yashash* and *Shatadra* flow rapidly with (united) waters.

2. Impelled by INDRA (starting his commands) you go to the ocean like charioteers (to their goal) — flowing

together and we lag with (your) waves (night (river))  
one of you proceeds to the other

3 I repaired to the most watery of river I went to  
the wide auspicious *Vṛkṣaś* flowing together to a common  
receptacle, like parent cows (hastening to) caress the calf

4 The rivers speak] Fortifying (the land) with (its)  
(our) current we are flowing to the receptacle which has  
been appointed by the deity (INDRA) the course appointed  
for our going (there is) not of delay of what is the sage  
desirous, that he addresses the rivers?

5 VISHWAMITRA speaks] Rivers, charged with water  
resolute about from your course at my request, change to  
gather the *Soma* (purity) I the son of *Kuśhika* a source  
of protection address with the truest prayer especially the  
river before me

6 The rivers speak] INDRA the wielder of the thunder-  
bolt dug our channels when thou sawest And the locker up of  
rivers the divine and well-handled SAVITRI! saved us  
(on our path) and observed that his command is obeyed (as)  
ample (streams)

7 VISHWAMITRA speaks] Ever is that heroic exploit  
of INDRA to be celebrated when he cut And to pieces and  
with his thunderbolt destroyed the surrounding obstruc-  
tors of the path whence the waters proceed in the direction  
they desire

8 The rivers speak] Praiser of INDRA forget not this  
sage and of the world that (thou hast addressed to us) for  
future ages (to reverence) celebrator (of noble rites) be  
favourable to us in solemn prayers, treat us not after  
the (arrogant fashion) of men salutation be to thee!

9. [VISHWAMITRA speaks] Listen sister streams! know that he who praises you—who has come from afar with a waggon and chariot—bow down lowly, become easier to fordable—remain rivers lower than the axle (as the wheel with your currents).

10. [The rivers speak] Hither, we hear thy words that thou hast come from afar with a waggon and a chariot—we bow down before thee like a woman nursing (her child) like a maiden bending to enforce a man (so as we do for thee).

11. [VISHWAMITRA speaks] Since rivers (you have allowed me to cross) so may the *Bharatas* pass over (your united stream)—may the troop desiring to cross the water permitted (by you) and impeded by INDRA pass—then let the course appointed for our going (be resumed)—I have recourse to the favour of you who are worthy of adoration.

12. The *Bharatas* seeking cattle passing over the sage enjoyed the favour of the rivers—streams dispensing food, productive of wealth spread abundance (in our beds)—flow swiftly.

13. Let your waves (rivers) so flow that the join of the yoke may be above (them) waters—let the traces fall and may (the two streams) exult from misfortune or defeat, and unceasing (abundant) increase (presently) increase.

### III 3. 5

INDRA is the deity, the *Rishi* is VISHWAMITRA, the metre *Trikshubh*.

1. INDRA, the destroyer of cities, possessed of water manifesting (his greatness) merciless to his enemies (as

overspread the day with his radiance attracted by prayer increasing in bulk and armed with many weapons he has delighted both heaven and earth.

2 Decorating tree I sacrifice and etc. prayers to thee who art adorable and benign for the sake of (of) (of) (of) (of) (of) thou INDRA art the precursor of men the descendants of MANU and of the descendants of the gods.

3 INDRA of glorious deeds destroyed VRITRA resolute in combat, he has overcome the deceivers resolved to consume him slew the polluted (demon hursing) in the woods and made manifest the (stolen) kine that had been hidden in the night.

4 INDRA the giver of *Asvins* generating the *Asvins* has subdued victorious with the eager (*Angrasas*) the hostile hosts and obtained for men the banner of the days he obtained light for the great conflict.

5 INDRA entered the opposing hostile (hosts) like a man distributing many (gifts) to (his) leaders: he has associated these downs for the worshipper and heightened their bright radiance (as his own).

6 The celebration of the great exploits of this mighty INDRA he crushed the strong by his strength and of his overpowering prowess he overcame the *Dasyas* by despatch.

7 Indra of the virtuous fulfilment of the wishes of men, he gave to the gods the wealth (that had been won) in fierce battle and therefore farseeing sages glorify those his exploits with praise in the song of the worshippers.

8 Devout worshippers glorify INDRA the victorious, the excellent the bestower of strength the enjoyer of



heaven and the divine waters and who was the giver of the earth and heaven and this (firmament in their inhabitants).

9 He gave horses he gave also the sun, and INDRA gave also the many-nourishing cow he gave golden treasure and having destroyed the *Dasyas* he protected the *Arya* (tribe).

10 INDRA bestowed plants and days, he gave trees and the firmament he divided the cloud he scattered opponents he was the tamer of adversaries.

11 We invoke for our protection the excellent INDRA, distinguished in this combat, the leader of the foot-hoofed wing (stirrer), bearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

### III. 3. 6.

The deity, *Rukh*, and metre as before.

1 Stay INDRA having yoked thy horses to the car as VAYU stops when he has put to his steeds and come to our presence solicited by us to drink of the (*Soma*) beverage, which with reverence we offer for thy exhilaration.

2 I harness (or take) who art invoked by name, the swift gliding horses to the shafts of the car that they may bear INDRA to this sacrifice that is prepared with all (that is required).

3 Showerer (of benefits) giver of food guide hither thy vigorous horses, defending (us) against foes and protect (thy worshippers) - here harness the bay steeds, and give them fodder and do thou eat daily suitable food.

4 I harness with prayer thy horses who are to be harnessed with prayer who are allies and swift-wheels in battle: arise and all-knowing INDRA mounting on thy firm and easy chariot come to the battle.

5. Let not other sacrifices attract the vigorous and smooth-wheeled steers: disregarding others come perpetually hither that we may populate thee so liberally with effused *Soma* libations.

6. This *Soma* libation is for thee come down and well-disposed, drink of it unceasingly: severed of the sacred grass at this sacrifice take INDRA this (chariot) gift: your belly.

7. The sacred grass is straw for thee: the *Soma*, the INDRA is poured forth: the grain wherewith to feed thy horse is prepared: the oblations are offered to thee and mingled on the sacred grass: who art praised of many and (art) the showerer of benefits: attended by the *Maruts*.

8. The leaders (of the ceremony) have prepared for thee INDRA, this libation: sweetened with milk the stores, the water: beautiful INDRA, who art favourably disposed and who art wise-knowing yet (the worst) that is revealed to thee: peculiar potatoes and drink of this libation.

9. Associated INDRA with these *Maruts* with whom thou hast shared in the libation: who encouraged thee (in battle) and are thy attendant troop, drink, desirous (of the beverage) the *Soma* juice along with them, with the tongue of AGNI.

10. Adorable INDRA drink of the effused libation, either with thy own effort or through the tongue of AGNI.

drink it, ŚRAKRA offered by the hand of the *Adhvargya* or accept the presentation of the oblation (from the hand) of the *Hōra*.

11 We invoke for our protection the upstart INDRA who dashed in this combat the leader of the food bestowing (strife) bearing our praises, terrible in battles the destroyer of foes the conqueror of wealth.

### III 3 7

Deity, *Rishi*, and metre as before.

INDRA who art constantly seeking association with your allies (the *Maruts*) accept this our offering (made) for the grant (from thee of riches) for thou art one who grows with augmenting energies through reiterated oblations, and hast been renowned for glorious deeds.

2 To INDRA have oblations been presented in the laps of oil, whereas he hath become the monarch, the regulator of time the granter of desires accept INDRA these prescribed (offerings) and drink of this ambrosious (beverage), expressed by the stones.

3 Drink INDRA and thrive, thou art those (present, oblations, as were the primitive oblations, to thee who art adorable drink to-day the recent oblation as thou drankest those of old.

4 The great INDRA the victorious in battle the conqueror of foes his fierce strength and resolute vigour are exerted over the earth does not contain him, neither does the heaven when the *Soma* oblation exultate the lord of the tawny steeds.

5 The night, fierce, auspicious INDRA the showerer (of benefits) augments (in power) as he is animated for heroic (acts) by praise. His cattle are generated, givers of food. Many are his donations.

6 As the rivers pursue their course the waters rush to the ocean, like the drivers of cars (to a goal) so the vast INDRA (hastens) from his dwelling (in the firmament) when the humble *Soma* libation propitiates him.

7 As the rivers are solicitous (to mix) with the ocean so (re the priests) bearing the efficient libation to INDRA holding in their hands they milk the *Soma* plant and purify the sweet juices (as hot milk) in drops through the purifying filters.

8 The stomach of INDRA, as capacious (a receptacle) of *Soma* as a lake for he has partaken of it at many sacrifices, and inasmuch as he has eaten the first (sacrifice) viduals he has been the slayer of Vritra and has shared the *Soma* (with the gods).

9 Quickly INDRA bring (wealth), let no one impede thee for we know thee to be the lord of wealth of all treasures, and since INDRA thy greatness is maintenance, therefore lord of the four-footed steeds grant us (riches).

10 O potent INDRA receiver of the spiritless *Soma* juice give to us riches in an everally desired quantity; grant us to live a hundred years bestow upon us INDRA with the handsome children numerous posterity.

11 We invoke for our protection the august INDRA distinguished in this combat the leader in the food-bestowing (strife) bearing (our praises) terrible in battles, the destroyer of foes the conqueror of wealth.

## III. 3. 8.

Deity and *śikhi* as before, the metre is *Gāgūri*, except in the last verse, in which it is *Anuṣṭubh*.

1 We excite thee INDRA to exert the strength that destroys VṚTRA and overpowers hostile armies.

2 May (th ) praisers INDRA who art worshipped in a hundred rites direct thy mind and thine eyes towards us.

3 We recite INDRA who art worshipped in a hundred rites, (the many) names in all our hymns for strength, let rest at our feet.

4 We repeat the praise of the many-lauded INDRA the supporter of us all—vested with a hundred glories.

5 Invoke thee, INDRA who art invoked of many for the slaying of VṚTRA and the granting of good (as the spoil) of battle.

6 Be victorious, INDRA in battles—we so art thee object of many rites to destroy VṚTRA.

7 Overcome INDRA those who are adverse to us in rivers in battle in hostile hosts in strength.

8 Link INDRA object of many rites for our preservation—the most invigorating force-conferring sleep-dispelling, *Soma* juice.

9 INDRA object of many rites I regard, the organs of sense that exist in the five races (of beings dependent) on thee, as thine.

10 May the abundant (sacrificial) food (we offer) reach thee INDRA grant us wealth that may not easily be surpassed—we augment thy vigour (by our offerings).

11 Come to us ŚHAKRA, whether from afar or nigh,  
whatever INDRA a en er on the thunderbolt be thy  
region, come from thence hither

### III : 9

The deity is INDRA, associated in the last six verses with VARENA,  
the *Kṛshṇ*, is PRADJAPATI, son of VISHWAMITRA, or he son of VACH of the  
race of VISHWAMITRA, either or both or it may be VISHWAMITRA  
alone the metre is *Trishituk*.

1 Repeat (to INDRA) pouris praise as a carpenter (shapes  
the wood) and engaging (zealously in sacred rites), as a  
quick horse (moving well) his farther (endowed with  
intelligence and reflecting upon the future acts acq table  
(to INDRA) I desire to behold the sages (who have gone to  
heaven)

2 Ask of the gods (if any) the holy teachers the  
virtu of these learned sages who with well-governed minds,  
and diligent in sacred rites, fo created the heavens and  
may these propitiatory praises) augmenting (thy power)  
as (rapid as the wind) reach thee at this solemn rite

3 Comprehending in their (mysteries) here on earth,  
they have through their power made manifest (the things  
of) heaven and earth they have set limits to them by  
their elements they connected them both mutually  
united wide spread and vast and fixed the intermediate  
(firmament) to sustain them

4 They at ornar ented (INDRA) standing (in his car) ;  
and clothed in beauty he proceeds self radiant, wonder-  
ful are the acts of that showerer (of benefits), the influ-  
encer (of consciences), who on a form presides over the  
ambrosial (waters)

5 The showerer (of benefits), the preceptor and elder (of the god) generated (the waters, they are the abundant allayers of his thirst) sovereign INDRA and VARI NA granisers of heaven you possess the wealth (that is to be acquired) by the rites of the splendid sacrifice.

6 Invoke INDRA and VARI NA, embellish the three universal sacrifices (and make them) full of all requisites, for this celebration thou hast gone to the rite, for I have beheld in my mind at this solemnity the *Guntharinas* with hair (waving) in the water.

7 Those who (for the sake of) the showerer (of benefits) took the agreeable produce of the milka cow (cows is known by many names) they invested with it (endowed) strong (of the *Asuras*) and practising devotion (art) have deposited their own nature in him.

8 No one (distinguishes) my golden lustre from that of this SAVANA in which (lustrous) he has taken refuge gratified by pious praise he cherishes the all-fostering heaven and earth as a woman cherishes her offspring.

9 You two secure the great felicity of the ancient (worshipper) that which is happiness in heaven do you (therefore) be ever about us and those who exercise illusion, contemplate the manifold exploits of the everlasting and blandly-speaking INDRA.

10 We invoke for our protection the opulent INDRA, distinguished in this combat the leader in the food bestowing (strife), bearing your praises, terrible in battles the destroyer of foes the conqueror of wealth.

## ANUVAKA IV

III. 4. 1

The deity, *Rishi*, and metre the same.

1. The praise that is prompted by the heart and is uttered by the reciters of sacred hymns, proceeds to the presence of the lord, and is his awakener when repeated at the sacrifice. He cognizant INDRA of this praise, which is born for thee.

2. That praise which is forgotten before the dawn, of day is the awakener of INDRA when repeated at the (morning) sacrifice. Aspreous and clothed in white raiment is this our ancient and paternal hymn.

3. The parent of twins (the dawn) has brought forth the twin (*Ashwins*) on this occasion. (In the praise of whom) the tip of my tongue remains tremulous. They two, the dispersers of darkness, combine assuming bodies as a pair (of twins) at the origin of the day.

4. There are reciters amongst men. Of those who were our progenitors and combatants. Or (the recovery of) the cattle for the mighty INDRA, the achiever of great deeds, liberated for them, the numerous herd.

5. A friend, accompanied by the faithful friends who had celebrated the nine months' rite, and tracking the cows upon their knees, and in like manner accompanied by those ten who had accomplished the ten months' rite, INDRA made manifest the true (light of the sun) (therefore) dwelling in (the) darkness (or the cave).

6. INDRA discovered the sweet milk secreted in the milch cow, and thereupon, brought forth (from their



concealment, the herd (of cattle) having feet and having  
hoofs prominent (as gifts) he held in his right hand  
that which had been hidden in the cavern which was  
concealed in the waters.

7. The discerning (INDRA) has separated the light  
from the darkness may we, removed afar from evil be  
ever in security. INDRA, drinker of the *Soma* juice who  
art adorned by the beverage be pleased with these  
praises of thy worshipper who is the discerning of his foes.

8. May light be spread throughout heaven and earth  
for the promotion of thy sacrifice may we be far removed  
from exceeding ill. *Devas*, who are to be rendered present  
(by pious praise) bestow increasing affluence upon the man  
who is liberal of gifts.

9. We invoke for our protection the opulent INDRA,  
distinguished in this combat the leader in the food bestow-  
ing strife hearing (our praises) terrible in battles, the  
destroyer of foes, the conqueror of wealth.

### III 4. 2

The deity and *Rishi* as before, the metre is *Gayatri*.

1. We invoke thee, INDRA showerer (of benefits), to  
the effused libation do thou drink of the exhilarating  
beverage.

2. INDRA, the praised of many accept the effused *Soma*  
juice the conferrer of knowledge: drink, imbibe the  
satisfactory draught.

3. INDRA, lord of men, who art praised (by the devout)  
and aided by the gods, perfect this our sacrifice in which  
the oblation is offered (to thee)

4 INDRA lord of the virtuous these effused *Soma* juices, exhilarating and brilliant proceed to the abode

5 Receive INDRA into thy stomach this excellent effused libation these bright (drops) libate with thee in heaven.

6 INDRA who art glorified with praise drink this our libation for thou art sprinkled with the drops of the exhilarating (dri-ght), the (sacred) food is verily purified by thee

7 The brilliant and ripensable (*Soma* juice) offered by the worshipper encompasses INDRA having drank of the libation, he increases (in vigour)

8 Bearer of VENTRA whether from nigh or from afar come to us accept these our praises

9 Whether thou art called from nigh or from afar or from this space come hither INDRA from thence

### III 4 3

The deity *Rishi*, and metre as before.

1 INDRA winner of the thunderbolt, come to me with thy horses when invoked to drink the *Soma* at our (sacrifice)

2 The invoking priest is later at the proper season; the sacred grass woven together has been spread, the stones are placed in contact for the morning (libation)

3 Bearer of prayers these prayers are offered (by us) sit down on the sacred grass: partake here of the oblation

4 Bearer of VENTRA INDRA who art gratified by praise be pleased with these our praises and prayers at our (daily) sacrifices

5. Our praises caress the mighty INDRA the drinker of the *Soma* juice as cows lick their calves.

6. By exhilarated bodily (by drinking) of the libation which we offer for the sake of ample wealth expose not thine ability to reproach.

7. Devoted INDRA to thee, and offering oblation we glorify thee giver of dwellings do thou be favourably disposed to us.

8. Lover of horses INDRA loosen not your steeds whilst far from us but come (with them) to our presence enjoyer of the offering be exhilarated at this sacrifice.

9. May thy long-mailed and sleek-coated steeds bring thee down in thy east chariot to stop on the sacred grass.

### III 4. 4

The deity, *Rishi*, and metre as before.

1. Come, INDRA, to this our effused *Soma* juice mixed with milk and curds with thy horses (yoked to thy car), which is favourably disposed to us.

2. Come, INDRA to the exhilarating (*Soma*) expressed by the stones and poured upon the sacred grass drink of it to satiety for there is plenty.

3. May my praises addressed from hence and in this manner attain INDRA to bring him hither to drink the *Soma* juice.

4. We invoke INDRA to this rite with prayers to drink the *Soma* juice may he repeatedly invoked come hither.

5. INDRA, these *Soma* juices are poured out take them, SHATAKRATU, into thy stomach thou who art rich in (abundant) food.

6. Far-seeing INDRA, we know thee to be victorious and winner of wealth in battles, therefore we ask of thee riches.

7. Having come to our rite, drink INDRA this cur (libation) effused by the stones and mixed with milk and curds and with barley.

8. I offer to thee, INDRA, this *Soma* pure for thy drink, to be taken into its proper receptacle: may it delight thy heart.

9. Descendants of *Kasha* desirous of protection we invoke thee, INDRA, who art of old to drink of the libation.

### III 4. 5.

The deity and *Rishi* are the same, the metre is *Treṣṭubh*.

1. Descend to us riding in thy car, for verily there is this ancient libation—harness thy beloved and friendly (horses) near to the sacred grass, for these officers of the oblation present it to thee.

2. Passing by multitudes, come hither noble INDRA, with thy steeds (to receive) our benedictions for these praises, INDRA, composed by the devout, invoke thee, propitiating thy friendship.

3. Divine INDRA, come quickly with thy steeds, and well-pleased, to our food augmenting sacrifice offering (sacred food with butter, I invoke thee verily with praises in the chamber of the sweet libations).

4. May these two vigorous friendly burthen-bearing and well-limbed steeds convey thee hither, where, INDRA, approving of the ceremony (in which the offering) is

parted grain may hear as a friend the praises of his friend (the worshipper)

5 Possessor of wealth accept at the spiritless *Soma* juice, make me the protector or rather a monarch of men, make me verily a sage a drinker of the libation, make me verily the possessor of imperishable wealth

6 May thy mighty horses INDRA harnessed (to thy car), and alce exhilarated (by the beverage) bring thee to our presence for they are the destroyers (of the foes) of the showerer (of benefits) and ambly n' be (by his) h. as they traverse going quickly the regions of the sky making them as it were twofold

7 Drink INDRA of the beautiful (libation) expressed by the beneficent (stones) that which the falcon has borne to thee desiring it, as whose exhilaration thou hast set down (opposing) men, in whose exhilaration thou hast set open the clouds

8 We invoke for our protection the opulent INDRA, distinguished in this combat the leader in the food bestowing (strife) hearing (our praises) terrible in battles the destroyer of foes the conqueror of wealth



### III 4. 6.

The deity and *Rishi* as before, the metre is *Bṛhata*.

1 May this desirable and gratifying *Soma* expressed by the stones, be INDRA for thee ascend the verdant chariot and with thy tawns (steeds, come to us

2 Desiring (the *Soma*) thou honourst the dawn desiring the *Soma* thou hast lighted up the sun knowing

1 'determining all our wishes), lord of the tawny steeds, thou augmentest upon us all (sorts of) prosperity.

3. INDRA has upheld the yellow-rayed heaven, the verdant tinted earth, there is abundant pasture (for his steeds) in the two azure spheres of heaven and earth, between which HARI travels.

4. The azure-coloured shower (of benefits) illumines, as soon as born, the whole luminous region, the lord of the tawny steeds holds in his hands the yellow weapon, the destroying thunderbolt.

5. INDRA has uncovered the desirable white-coloured, fast flowing *Soma* effused by the expressing stones, and overlaid with the sowing (milk and other liquids) in like manner as when, borne by his tawny steeds, he rescued the cattle.

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### III 4 7

The deity, *Rishi*, and metre are the same.

1. Come, INDRA, with thy exulting peacock haired steeds, let no persons detain thee as (fowlers) throwing snares catch a bird, pass them by (quickly) as (travellers cross) a desert.

2. The devourer of VRIKRA, the fructifier of the cloud, the sender of the waters, the demolisher of cities, INDRA, the destroyer of powerful enemies, has mounted his chariot to urge his horses to our presence.

3. Thou cherishest the celebrator of the pious rite as (thou fillest) the deep seas (with water), or as a careful herdsman (cherishes) the cows (thou imbibest the *Soma*).

as cows (obtain) fodder (and the juices flow into thee)  
as rivulets flow into a lake

4 Grant riches securing (us against foes) (as a father bestows) his portion on (a son) arrived at maturity send down upon us INDRA, wealth adequate (to our desires), as a crook brings down the ripe fruit from a tree.

5. Thou art possessed of opulence INDRA, thou art the lord of heaven auspicious and renowned mayest thou who art adored of many increasing in vigour be to us a most (bountiful bestower) of food.

### III. 4. 8.

The duty and *Richs* are the same, the metre is *Tishthubh*

1 Vast are the energies of thee INDRA the warrior, (the showerer of benefits) the lord of wealth the fierce, who art (both) young and old, the overcomer of foes the unceasing the wielder of the thunderbolt, and who art mighty and renowned.

2. Adorable and powerful INDRA, thou art great and magnificent, overcoming adversity by thy prowess: thou alone art lord of all the world do thou war (upon our enemies) and give safe dwellings to men.

3 The resplendent and every way unlimited INDRA, drinking the spiritless *Soma* juice far surpasses the elements (far exceeds) the gods in power he is more vast than heaven and earth or the widespread spacious firmament.

4 The *Soma* juices daily poured out enter into the vast and profound INDRA, fierce from his birth, all pervading,

the protector of the pious (worshippers) as rivers flow into the sea.

5. With *Soma*, INDRA the heaven and earth contain for thee, as a mother contains the embryo, showerer (of benefits) the priests pour it out for thee they pour it for thy drinking.

### III. 4. 9

The deity, *Rishi*, and metre are the same.

1. INDRA attended by the *Maruts* the showerer (of benefits) drink the *Soma* offered after the other presentations for thine exhilaration for battle take into thy belly the (full) wave of the intoxicating (*Soma*) for thou art lord of libations from the days of old.

2. INDRA hero, returning with and accompanied by the host of *Maruts* drink the *Soma* for thou art the slayer of VĒTRĀ the sage; slay our enemies, drive away the malevolent, make us safe on every side from peril.

3. Drinker of the *Soma* in season, drink with thy divine friends the *Maruts* the *Soma* that is presented by us, those *Maruts* whose aid we have enjoyed (in battle) and who flowing thence have given thee the strength whereby thou hast slain VĒTRĀ.

4. Thou who encouraged thee MĀGHAVAN to slay AHI who (s) led thee in the conflict with SHAMBARA and in the recovery of the cattle and who possessed of wisdom contribute verily to thy exhilaration with them, the troop of the *Maruts* do thou INDRA drink the *Soma*.

5. We invoke to this sacrifice for present protection INDRA the chief of the *Maruts* the showerer (of benefits),



augmenting (in glory) overcoming many foes, divine  
regulator of good and evil, the subduer of all terrors,  
the fierce, the restorer of strength

## III 4. 10

The deity. *Rishi*, and metre as before.

1 May the showerer (of rain) who as soon as born  
is the object of affection protect the offerer of the effused  
libation drink at will (INDRA) before (the offering goes)  
of the pure *Soma* juice in her with milk

2 On the day on which thou wast born thou didst  
drink at will the nectar of the director of this *Soma*  
plant for thy nutritive parent mother (ALITH), in the  
dwelling of thy great sire (KASHYAPA) gave it to thee  
before she gave the breast

3 Approaching his mother he asked for food and he  
held the aged *Soma* upon her bosom eager he proceeds  
dislodging the adversaries (of the gods) and putting  
forth manifold (energy) he performed great (deeds)

4 Fierce rapid in assault of overpowering strength,  
he made his form obedient to his will having overcome  
TWASHTRI by his innate (vigour) and carried off the  
*Soma* juice, he drank it (deposited) in the ladles

5 We invoke for our protection the opulent INDRA  
distinguished in this combat the leader in the fray bestow-  
ing (strike) hearing (our praises) terrible in battles the  
destroyer of foes, the conqueror of wealth

## III 4. 11

The deity, *Rishi*, and metre as before.

1 I glorify the mighty INDRA in whom all men, drinking the Soma juice, obtain their wishes, whom the powerful (heaven and earth) and the gods begot, the doer of great deeds, the slayer of the *Vruras*, who was fashioned by VIBHU (the creator)

2 Whom, when borne by his steeds, foremost and eminent in battles, breaking in two the (hostile host), no one ever surpasses, supreme in sway, attended by his faithful *Maruts*, and hastening to combat, he has destroyed with foe-withering (energies) the existence of the *Dasyu*

3 Vigorous, rushing through (hostile hosts) like a war-horse, he has pervaded heaven and earth, sending down rain, he is to be worshipped with oblations at the solemn rite like BHAGA, he is as the father of those who adore (him), he is beautiful, worthy of invocation, the bestower of food

4 The upholder of heaven and of the firmament, the wind, like a current traversing the upper region, accompanied by the *Vasus*, the clother of the night (with garments), the parent of the sun, the distributor of the portion (allotted to the pious), like the words (of the wealthy) appropriate to all, the food

5 We invoke for our protection the eminent INDRA, distinguished in this concert, the leader in the food bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth

## III 4. 12

The dactyl *Rishi*, and metre as before.

1 May INDRA drink the libation, he of whom is the *Soma*, having come to the sacrifice, he who is the repeller (of adversaries) the showerer (of benefits) the lord of the *Maruts* may he the wide-pervading be pleased with these (sacrificial) vands may the oblation be adequate to the wants of his body

2 I voke (to thy car) to bring thee quickly thy two docile horses whose speed thou hast of old employed may thy horses handsome INDRA bring thee hither and drink promptly of this well effused agreeable libation

3 His adorers support with cattle INDRA, who is willing to bestow upon them their desires and ready to come to the sacrifice for the sake of obtaining eminent prosperity and prolonged life acceptor of the spiritless *Soma*, who art the drinker of the *Soma* juice and art exhilarated (by the draught) grant to us freely cattle in abundance

4 Gratify thus our desire (of wealth) with cows, with horses with shining treasure and make us renowned the wise *Kushikṛts*, desirous of heaven offer praise to thee, INDRA with pious prayers)

5 We invoke for our protection the opulent INDRA, d stung (slandered) in this combat the leader in the food-bestowing (strife) hearing (our praises) terrible in battles, the destroyer of foes the conqueror of wealth.

## III. 4. 13.

The deity and *Rishi* are the same; the metre of the three first verses is *Jagati*, of the three last *Gayatri*, of the rest *Trishtubh*.

1 Let abundant praises celebrate INDRA, the stay of man, the possessor of opulence, the adorable, prospering with increase, the invoked of many, the immortal who is duly to be propitiated with sacred hymns.

2 My praises constantly propitiate INDRA, the object of many rites, the sender of rain, attracted by the *Manus*, the leader (of sin), the giver of food, the destroyer of cities, the swift (in combat), the potent (disposer of waters), the distributor of riches, the producer of foes, the conferrer of heaven.

3 INDRA, the enfeebler (of adversaries) is praised as a mine of wealth, he is propitiated by righteous commendations, he is gratified in the dwelling of the offerer of oblations, guard INDRA, the conqueror, the destroyer of his enemies.

4 The priests glorify their heroic leader of now with praises and with prayers, INDRA, the author of many decisions, exerts himself for (the acquisition of) strength, he from of old is the lord of this (oblation).

5 Many are his prohibitions (against evil enjoined) to men, many are the treasures that the earth enshrines for INDRA, the heavens, the plants, the waters, men and priests, preserve their riches.

6 To thee INDRA (the pious) address prayers and praises and sacrifices, accept them, lord of horses, giver of dwellings, friend (of man) who art the pervader (of

a. things) partake of this present oblation and grant food to the worshippers.

7. INDRA accompanied by the *Maruts* drink the *Soma* at this ceremony as thou hast drunk of the libation of the son of SHARYATI the far-seeing and devout worshippers being as security, adore thee through their offerings.

8. Do thou INDRA who art gratified by the beverage drink the *Soma* that has been effused by us together with our friends, the *Maruts* at this ceremony: thou wast art invoked of many and whom all the gods equipped as soon as born for the great battle (with the *Asuras*).

9. May as this thy friend for sending on the waters thee (the *Maruts* the givers of strength have yielded INDRA gratification may the devourer of VRIIRA drink with them the libation offered by the worshipper in his own abode.

10. Lord of riches entitled to praise this libation has been effused agreeably to (our) strength do thou drink of it quickly.

11. Invigorate thy body with the *Soma* that has been poured out as food for thee may it exhilarate thee, delighting in the *Soma* draught.

12. May this libation INDRA penetrate to thy flanks, may it (aided) by prayer reach thy head, may it spread, here through thy arms, (that they may distribute) wealth.

## III 4 14.

The deity and *Rishis* are the same, the metre of the first four verses is *Gayatri*, of the sixth *Jagati*, of the fifth, seventh, and eighth *Trishtubh*.

1 Accept INDRA at our morning sacrifice, this libation, combined with fresh barley with parched gram and curds, and with cakes and sanctified by holy prayer

2 Accept, INDRA, the prepared cakes and butter, eat them eagerly the oblations flow for thee

3 Eat INDRA, eat (offered) cakes and butter derive enjoyment from our praises as a lover from his mistress,

4 INDRA renowned of old accept our cakes and butter, offered at dawn for great are thy deeds,

5 Partake INDRA, of the barley and the delicious cakes and butter of the mid day sacrifice when thy zealous worshipper hastening to adore thee and eager as a bull is present and celebrates (the ) with hymns

6 INDRA who art praised of many accept readily from our friend of many and cakes and butter, offered at the third (or evening) sacrifice later with sacrificial vessels we approach with praises to thee sage INDRA, who art accompanied by the *Rishis* and by VAJA.

7 We have prepared the parched gram and curds for thee associated with PUSHAN, the fried barley for thee lord of the tawny horses associated with thy steeds attended by the troop of *Maruts* eat the cakes here who art wise and the sayer of VRITRA drink the libation

8 Offer to him quickly (priests) the fried barley offer to the most heroic of leaders the cakes and butter may

the he-offerings victorious INDRA presents to thee daily  
augment thy vigour for the drinking of the *Soma* juice

## III 4 15

INDRA and PARVATA are the deities, the *Rishi* is, as before, VIŚVAMITRA the metre of the tenth and sixteenth verses is *Jagah*, of the thirteenth *Gayatri*, of the twelfth, twentieth, and twenty-second *Anushtubh*, of the eighteenth *Bṛhad*, of the twenty-third *Tṛistubh*.

1 INDRA and PARVATA bring hither in a spacious car  
dearful vans (generative of) good progeny partake  
dearly of the oblation (offered) at (our) sacrifice. a  
garment by the (sacred) food be elevated by our  
praises

2 Tarry awhile contented MAGHAVAN (at our rite)  
go not away for I offer to thee (the oblation) in the copious-  
ly effused *Soma* powerful INDRA I lay hold of the scraps  
(of thy robe) with sweet-flavoured commendations as a  
son (clings to the garment) of a father.

3 *Adhvargya* let us two offer praise do thou concur  
with me let us address pleasing praise to INDRA sit  
down INDRA on the sacred grass (prepared by) the insti-  
tutor of the rite, and may our commendations be most  
acceptable to INDRA

4 A man's wife MAGHAVAN as thou dwelst gently  
she is her place of birth if thou let thy horses harnessed  
(to thy car) convey thee we prepare the *Soma* juice at  
the fit season may AGNI come as our messenger before  
thee.

5 Depart MAGHAVAN come INDRA both ways pro-  
tector, there is a motive for thee whether it be standing  
in thy vast chariot or liberating thy neighing steed

6 When thou hast drunk the *Soma* then INDRA go  
some and prosperous life abides, pleasantly in the world  
(reg. in either case) there is the standing in the ear of  
liberating the steeds for provender

7 These (sacrificers) are the *Rhojas* of whom the  
divinised *Angrasas* (are the priests) and the heroic  
sons of the expeller (of the foes of the gods) from heaven,  
bestowing riches upon VISHWAMITRA at the sacrifice (of a  
thousand (victims)), prolong (his) life

8 MAGHAVAN becomes repeated (in verses) in various  
crises, protecting himself is ours with respect to his own peculiar  
person, and (invoked) by his appropriate prayers he comes  
to aid from above in heaven to the three (divinities) and,  
although observant of seasons, is the drinker (of the *Soma*)  
respective of season.

9 The great *Rishi*, the generator of the gods, the at-  
tracted by the letters, the overlooker of the leaders (of  
holy rites), VISHWAMITRA arrested the watery stream  
when he sacrificed for SUPAS INDRA, with the *Kushikas*  
was pleased

10 Sages and sarts, overlookers of the leaders (of  
sacred rites) *Kushikas*, when the *Soma* is expressed with  
strength at the sacrifice, then exalating (the gods) with  
praises sing the holy strain (aloud) like (screaming) swans,  
and, together with the gods, drink the sweet juice of the  
*Soma*

11 Approach, *Kushikas*, the steed of SUPAS; animate  
(him), and let him loose to (win) riches (for the raja), for  
the king (of the gods) has slain VRIKRA in the East, in the



West, in the North therefore let SUPAS, worship him in the best (regions) of the earth

12 I have made INDIA glorious, by these two, heaven and earth, and the power of Vishnu VAMSA, protects the race of *Bharata*.

14 The *Isidoros* have addressed the prayer to LADRA the older of the Euphratesites and so therefore render us very opulent.

14. What are the criteria for choosing the *Kakula*? They need room to work with the *Sigaa*. They need not the vessel, with children, and the *ee* (the village) the wealth of the land and the water and grass. Ma HAAV, (the possessor of the land belongs to the community).

15 The clustering of SURYA given by JAMADAGNI, gliding everywhere and dissolving everywhere, has emitted a mighty power, and has diffused a universal imperishable food amongst the gods.

16. May she find a place where I can bring a food (sister) to the house, and of such - may she, the daughter of the sun on the grey-lained JAVANAGNIS gave to me, (be) the bestower of new life.

17 May the horses be steady the pole be strong the pole be put, select a tree pole not be rotten; may INDRA preserve the two vake-poles from decay - car with the impregnable be ready for us

to Give strength. LORD to our bodies give strength  
to our yet do give strength to our sons and grandsons,  
that too as I've loved for they art the giver of strength.

19. Fix the axle tree structure at the *hanger* (axle) & go  
solidity to the *skid* (floor) or the car tree axle.

strongly fixed by us, be strong, cast us not from out of our conveyance.

20 May this lord of the forest never desert us nor do us harm may we travel prosperously home until the stopping (of the car), until the unharnessing (of the steeds)

21. INDRA, hero, possessor of wealth, protect us this day against our foes with many and excellent defences may the vile wretch who hates us far (recede us), may the breath of life depart from him whom we hate

22 As (the tree) suffers pain from the axe, as the *Simal* flower is (easily) cut off as the injured cauluron leaking scatters foam, so may mine enemy perish.

23. Men (the night) of the destroyer is not known to you, regarding him as a mere animal, they lead him away desirous (silently to complete his devotions), the wise condescend not to turn the foolish into ridicule they do not lead the ass before the horse

24 These sons of BHARATA, INDRA, understand severance (from the *Vasishthas*) not association (with them) they urge the steeds (against them) as against a constant foe they bear a stout bow (for their destruction) in battle

### ANUVAKA V

#### III. 5. 1

The *drifts* are the *Ushvedevas* the *Rishi* is PRADARATI, the son of either VISHWANITRA or VACH the metre is *Trishtubh*.

1 They recite repeatedly this gratifying praise to the great producer of sacrifice (AGNI) may he who (is endowed) with domestic radiance hear us: may the imperishable AGNI (endowed) with divine radiance hear us

2. Knowing their greatness offer worship to the vast heaven and to the earth my desire (wisdom) (for felicity) proceeds (to them) in whose praise the gods, desirous of adoration, delight together with their wife-sisters at the sacrifice.

3. Heaven and earth may your truth be ever available be propitious to us for the due completion of the rite this adoration (Adan) is offered to heaven and earth I worship (them) with (sacrificial) food, I select (to them) precious (wealth).

4. Heaven and earth endowed with truth they who are the ancient declarers of the truth I have obtained from you (what they desired) and so earth-men cognizant (of the greatness of you both) have worshipped you for the sake of triumphing over hostile) heroes in battle.

5. Who knows what is the truth or who may here declare it? what is the proper path that leads to the gods? their inferior abiding places are beheld as are those which (are situated) in superior mysterious rites.

6. The far-seeing beholder of mankind (the sun) surveys this heaven and earth rejoicing when deficient in moisture in the womb of the waters (the firmament) both concurring in community (of function) although they occupy various dwellings, like the diversified nests of a bird.

7. Common (in function) deprived of distant termination, they remain vigilant in a permanent station being, as it were, sisters, and ever young they therefore address each other by twin appellations.

8. These two keep all countings discrete, and although comprehending the great divinities are not distressed:

all moving and stationary beings rest upon one (basis), whether animals, or birds, or creatures of various kinds.

9 I consider at present the eternal and ancient sisterhood to us of thee our great protectress and progenitrix within whose vast and separate path thy eulogists, the gods travel in their chariots.

10 I repeat to sky and heaven and earth to you and may the soft belched fire-tongued *AGNI* may I *VARUNA* the youthful *ADITYAS* all began of the past and proclaiming (their own acts) hear it.

11 The golden beamed soft-tongued *SAVITRI* descending from heaven (to us present) tarries (daily) at the sacrifice—praise *SAVITRI* the praise (recited) the worship—praise and thereupon grant to us all our desires.

12 May the *carve* *TWASHTRI* the able architect the dextrous handed the possessor of wealth the observer of truth bestow upon us those things (which are necessary) for our prosperity. *RISHIBHIS* associated with *PURSHAN* make us rich as they (the priest) with lifted stones, prepare the sacred sacrifice.

13 May the *Mucats* whose cars are the lightning who are armed with spears, resplendent destroyers of the foe from whom the waters poured (who are) unresting and adorable and true. *SATYAWAT* I fear (my prayer), and may you (*Mucats*) speed in your liberality bestow (upon us) riches and good offspring.

14 May you praise and prayers the cause of good fortune, attach it this so since *VRISHNU*, the object of many rites, by the wide-sweeping whose commands the many-

blending regions of space the generators (of all things), do not disobey.

15. INDRA invests with all energies, has filled both heaven and earth with his greatness: do thou, who art the destroyer of cities, the slayer of VRITRA, the leader of a conquering host, collect cattle and bestow them clandestinely upon us.

16. NISATYA, my protectors, my fathers (after the wishes of your kasma), beautiful is your coordinate relation of ASHWINA. In truth, the three quarters of riches do not, who are present here, protect the offering of the oblation with abundant oblations.

17. Sages acquainted with the past excellent is that beautiful apollonian leader of all, you have both become gods: (the sphere of) INDRA is that INDRA, the invoked of many, (the one associated) with the beaver. RIBHU shape this prayer for our benefit.

18. May ARYAMAN, Aśvins (the adorable gods) and the unimpeded functions of VARUNA (protect) us: keep us from (following) the course, unpropitious to offspring and may our breeding be fruitful in progeny and cattle.

19. May the messenger of the gods engendered in many places, everywhere, proclaim us, voice of offering, may earth and heaven, the waters, the sun and the vast firmament with the constellations, hear us.

20. May the (divine) showerers (of benefits), the deities of the mountains, and those abiding in fixed habitations, propitiated by the sacrificial food, near us, may ANTI with the *Adityas*, near us, may the *Maruts* grant us auspicious felicity.

21 May our path ever be easy of going and provided with food sprinkle gods the plants with sweet water (safe) in thy friendship. AGNI may my fortune never be impaired but may I occupy a dwelling (abounding) with riches and ample food.

22 Taste (AGNI) the oblation as a the mostest (for us) abundant food measure out the vards before us thou overcomest all those (who are) our enemies in conflict. favourable inclined towards us lighten up all our (ceremonies) day by day

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### III 5. 3

The deities are the *Vishwakarma* the *Rishi* is *PRASAVATI*, the metre *Trishtup*.

1 When the preceding dawns appear the great imperissable (light) is engendered in the (firmament, the) sphere of the waters, and then the worshipper is alert to perform the rites (due to) the gods, for great and unequalled is the might of the gods.

2 Let not the gods AGNI now do us harm nor the ancient progenitors who have come to know the degree (of divinity) nor the manifestor of light between the two ancient dwellings (earth and heaven, the sun), for great and unequalled is the might of the gods.

3 Various do my manifold desires alight present at the solemnity, I recite ancient (hymns): when the fire is kindled we speak indeed the truth for great and unequalled is the might of the gods.

4 The universal sovereign is conveyed to many directions he sleeps in the places of repose, he is connected

with the forests one mother (heaven) nourishes the child the other (earth) gives him a dwelling great and unequalled is the might of the gods.

5. Existing in ancient plants abiding afterwards in new, he enters into the young (herbs) as soon as they are produced, impregnated they become pregnant and bear fruit, great and unequalled is the might of the gods.

6. The child of two mothers sweeps in the west but (in the morning) the single infant proceeds undistracted (through the sky) \* these are the functions of Mitra and Varuna great and unequalled is the might of the gods.

7. The child of two mothers the invoker of the gods at sacrifices the universal sovereign proceeds thenceforward (in the sky) the root (of all) he abides (in the houses of the pious) the recters of pleasant (words) offer him agreeable (praises) great and unequalled is the might of the gods.

8. All (creatures) approaching too near his confines are beheld with their faces turned away as (an enemy) flies from a combatant obvious (to all) he penetrates the water for its destruction: great and unequalled is the might of the gods.

9. In those (plants) the aged messenger (of the gods) constantly abides mighty he passes with the radiant (sun) through the regions of space, assuming various forms, he looks (complacently) upon us great and unequalled is the might of the gods.

10. Persuading and protecting (all) possessing grateful and immortal radiance, he preserves the supreme path

(of the rains) for AUM knows all these worlds great and unequalled is the might of the gods

11 The twin pair (day and night) adopt various forms one is that it shines brightly the other is black twin sisters are they one black and the other white great and unequalled is the might of the gods

12 Where the mother and the daughter two productive milk kine unite they nourish each other I worship them both in (the firmament the dwelling of the waters) great and unequalled is the might of the gods

13 Licking the calf of the other one of them lows at us the milk cow offers her udder for the next at is without moisture (the earth) and she (the earth) is refreshed by the milk of the rain great and unequalled is the might of the gods

14 The earth wears bodies of many forms she rides on high cherishing her year and a half calf (calf) knowing the abode of the truth (the sky) I offer worship great and unequalled is the might of the gods

15 Like two (contrasting) impressions they (day and night) are plainly visible in the midst (between heaven and earth) one hidden the other manifest the path (of both) is common and that is universal (for good and evil) great and unequalled is the might of the gods

16 May the mother kine without then young abiding (in the heaven) and though unmilked yet feeding with and ever fresh and youthful be shaken (so as to perform their functions) great and unequalled is the might of the gods



17 When the sky descends as aether (region) he sends down the rain upon a different land for he is the victor the auspicious the sovereign great and unequalled is the might of the gods

18 We proclaim people the wealth of the hero (INDRA) in horses the gods know his affluence six or five and five, harnessed to his car convey him great and unequalled is the might of the gods

19 The divine Tvasarī the maker of all the multiform has begotten and nourished a numerous progeny for all these worlds are of him great and unequalled is the might of the gods

20 He has filled the two vast receptacles (heaven and earth) united (with creatures) they are both penetrated by hisasure the hero spoiling the treasures (of the loc) is renowned great and unequalled is the might of the gods

21 Our king the nourisher of all gods (in the firmament) nearest to the earth like a omnipotent friend the valiant (*Maruts*) precede him (cherish him) and dwell in his house great and unequalled is the might of the gods

22 The plants (SARAS) come to perfection by thee from thee the waters (flow) earth bears her treasures for thee may we thy friends be sharers of these blessings great and unequalled is the might of the gods

## III. 5. 3

The deities are the *Ishwadevas*, the *Rishi* is *PRASJAPATI* the metre *Trishtubh*.

1. Neither the deceptive nor the resolute interrupt the primitive and permanent operations of the gods, nor do the immovables heaven and earth (interrupt them) nor are the mountains standing (on the earth) to be bowed down.

2. One stationary (year) sustains six burthens, in the seasons, the (solar) rays spread through that true and extensive (term) three revolving spheres are severally above two of which are placed in secret and one is visible.

3. The three-breasted, the showerer (of rain), the omniform, the unreculdered, the parent of multiform progeny, the possessor of magnitude, followed by three hosts (the year), advances, the vigorous impregnator of the perpetual plants.

4. (The year) is awake, the path in the vicinity of those (plants). I call upon the beautiful name of the *Adityas*, the living waters wandering severally (now) and it daunt and (now) depart from it.

5. Rivers, the dwelling places of the intelligent gods are thrice three the measurer of the three (worlds) is the sovereign at sacrifices three female (divinities) of the waters charged with the rains descend from heaven at the thrice (repeated) solemnity.

6. *SAVITRI* descended from heaven, bestow upon us he sings thrice every day *BRAGA* saviour grant us thrice a day riches of three elements *Dhishhona* enable us to acquire (wealth).

7 May SAVITRI bestow upon us wealth at the (three periods) of the day, for the well-handed MITRA and VARUNA, the waters, the vast heaven and earth solicit precious things from the liberality of SAVITRI

8. Three are the excellent unajurable bright regions, three scions of the powerful (year) are shining protectors of truth, quick moving, of surpassing radiance may the deities be present thrice daily at the sacrifice

### III. 5. 4

The deities, *Rishi*, and metre as before.

May the discriminating INDRA apprehend my glorification (of the gods) which is (free) as a rich cow, grazing alone, without a cowherd, one who is readily milked, yielding abundant nourishment and of whom AGNI and INDRA (and we), are the commanders

2 INDRA and PUSHAN the showerers (of benefits), and the happy handed ASHWINS well affected towards us, have milked the (cloud) reposing in heaven, wherefore, *Vasus* universal deities, sporting on this (altar) may I here obtain the happiness derived from you

3. The plants that desire for the showerer (INDRA) the power (of sending rain) appreciate when manifest, the embryo (blossom) deposited in him the kine desirous of reward come to the presence of the calf invested with many forms.

4 I glorify with praise the beautiful heaven and earth taking in hand the stones (to express the libation) at the

sacrifices as these thy graceful adorable and many  
blessed rays (AGNI) mount up for the good of man.

5 With thy well-sprouting tongue AGNI sweet and  
intelligent which is renewed amongst the gods bring  
hither all the adorable deities to our protection and give  
them to drink of the sweet libations.

6 Divine AGNI giver of evenings knower of all that  
exists extend to us that benevolence which is shared by  
others enriches us like the shower of the rain-cloud,  
that kindness which is her heart for all mankind.

### III 5. 5.

The metre is the *Ushuk* — as *Asht* and metre as before.

1 The rich sun (the dawn) yields the desired milk  
to the ancient (AGNI) the son of the south passes within  
(as libation) the bright-fouled (day) brings the  
illumination (to) the priest — wakes (to glorify) the  
ASHWINS preceding the dawn.

2 The well-yoked (horses) bear you, be thou your truth-  
(possessor) ear) the offerings proceed towards you as  
(children to their parents) — a ward from us the disposition  
of the regard — we have none ready or yet our offering  
come to our presence.

3 DASKAS with well-yoked horses and well-constructed  
car — with praise of the worshipper for have not the  
ancient sages directed you ASHWINS to be most ready  
to come to the aid of the destitute.

4 If you regard (in prayer) come with you — yuck  
stock — to you ASHWINS invoke you — to you they offer

the sweet (*Soma*) juice mixed with milk (as friends (give gifts to friends) the sun is in advance (therefore come to the rite)

3. Belonging (by your splendour) to my regions ASHWINS (come hither) loud praise is due to you (patient (Ashwins) amongst men come to this rite by the path favoured by the gods here DASHAS are ample stores of the exhilarating juices.

6 Your ancient friendship is a desirable thing, just think, your wealth leaders (of the *Asvins*) in the *Asvins* (of *Asvins*) renewing that auspicious first camp in a way your associates delight you with the sweet (*Soma*) juice)

7 ASHWINS endowed with power over young men whom is to nurture is sweated in, (hence) accepters (of libations) drink with *Vasya* and your steeds (reposing together of the *Soma* libation offered at the house) today

8 ASHWINS abundant (sacrifices) vands are presented to you and blameless worshippers (salute you) with praises, your waters will be great attracted by the sacrifices (upland) of masses earth and heaven

9 ASHWINS this most sweet *Soma* mixed with milk (come to your evening your car repeatedly bestowing wealth is coming to the appointed place of the offering of the libation

### III. 5. 6.

The deity is *Mitra*, the *Rishi* *Vishvamiṭra*, the metre of the first five verses is *Tristubh*, of the last five *Gayatri*.

1 *Mitra* when praised, promotes men to exertion *Indra* sustains both the earth and heaven *Mitra* looks

upon men with unclosing eyes offer to MITRA the oblations of clarified butter

2. May that mortal enjoy abundance, MITRA who presents thee, ADITYA, (with offerings) at the sacred rite - protected by thee he is not harmed, he is not overcome by any one; sin reaches him not, either from afar or nigh.

3. May we exempt from disease, rejoicing in (abundant) food, roaming free over the wide (expanse) of the earth diligent in the worship of ADITYA ever be in the good favour of MITRA.

4 This MITRA has been engendered adorable and to be served the sovereign (over all), endowed with vigour the creator (of the universe), may we ever be in the good favour in the auspicious approbation, of this adorable (ADITYA)

5 The great ADITYA, the animator of men to exertion is to be approached with reverence he is the giver of happiness to him who praises him offer with fire the acceptable libation to that most glorifiable MITRA

6 Desirable food and most renowned wealth are (the gifts) of the divine MITRA, the supporter of man

7 The renowned MITRA, who by his might presides over heaven, is he who presides over the earth by (the gift of) food.

8 The five classes of men have repared to the victorious MITRA for he supports all the gods

9 MITRA is he who amongst gods and men bestows food as the reward of pious acts upon the man who has prepared (for him) the topped sacred grass.

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## III. 5. 7

The deities of the first four verses are the RIBHUS of the three last INDRA, the *Rishis* is VISHVAMITRA, the metre *Jagati*.

1. Your connexion (with the consequences of acts) RIBHUS is here (acknowledged) by the minds of all: desiring their share (of the sacrifice) oh men, they have come with a knowledge (of their claims) to these (rites) the sons of SUDHANWAN, with the devices by which they are victorious over foes, you have accepted the share of the sacrifice

2 With those faculties by which you have dyed the ladies, with that intelligence wherewith you have covered the (dead) cow with skin with that will by which you have fabricated the two horses (of INDRA), with those (means), RIBHUS you have attained divinity

3. The RIBHUS the performers of (good) works the grandsons of a man, have attained the friendship of INDRA they have perpetuated (existence) the sons of SUDHANWAN have attained immortality - performers of pious acts influencing (the result) through their devotion (they have attained divinity) by their works

4 Go with INDRA in his chariot when the libation is poured out and be (welcomed) with honour by the (worshipper) desiring (your favour) RIBHUS sons of SUDHANWAN, bestowers (of the rewards of pious acts) your virtuous deeds, your great faculties are not to be measured.

5. INDRA along with the food-bestowing RIBHUS accept with both hands the (cup of the) effused *Soma* libation excited MAGHAVAN, by worship, rejoice with

the human sons of SUDHANWAN in the dwelling of the  
lunar (of the offering).

6. *INDRA*, the praised of many associated with *RIBHU*,  
and with *VARA* exult with *SHACHTI* at this our sacrifice  
these self-revealing (*divya*) are devoted to thee as well as  
the ceremonies addressed to the gods and the virtuous  
acts of man.

7. *INDRA* with the food-bestowing *RIBHUS* rewarding  
worship with food come hither to receive the reverential  
praise of the adorer with a hundred quacking steeds,  
the incubations (of the *Maruts*) come to the burnt offering  
of the sacrifice yielding a thousand blessings to the  
sacrificer.

### [III. 6.]

The deity is *USHAS*, the dawn, the *Rik* as before, the metre  
*Yajushtribh*.

1. Affluent *USHAS*, giver of a plenty of possessed of  
intelligence be propitiated by the praise of him who adds  
the sacred worship with sacrifice of food (divine *USHAS*  
adored by all who (though) ancient art (still) young the  
object of manifold worship thou art present at the re-  
turning (evening) rite.

2. *USHAS* who art divine and immortal mounted in a  
golden chariot do thou shine radiant causing to be heard  
the words of truth may thy vigorous and well-trained  
horses bring thee who art golden harnessed (hither).

3. *USHAS* who spreadest over all the regions thou  
art eldest or highest the essence of the mortal (soul), purpose,



to travel the same road repeatedly turn back ever new,  
(revolving) like a wheel

4 The bright (suns) the lord of the travelling  
(sun), throwing off (darkness) the garments, proceeds  
and thus girds out (hither, auspicious) performing sacred  
acts, she is removed to the ends of the heaven and of the  
earth

5 Offer with your prostration (de)prise to the  
cave (USHAS) shine on you the repository of sweet-  
ness manifests her brightness aloft in the sky and radiant  
are over lights the regions

6 The possessor of truth (recognized) in the sky by  
her rays the possessor of wealth has taken a marvellous  
station in earth and heaven. YENI soliciting alms of the  
valiant (diver), USHAS then (obtains) the desired  
treasure (of oblations)

7 The shower of rain the springing on the lawn,  
at the root of the truthful (day) has pervaded the vast  
heaven and earth the mighty USHAS the golden light,  
as it were of MITRA and VARUNA effuses her lustre in  
different directions

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### III. 5. 9.

This Hymn is called *at* *at* *Triśuk* or *tripeta*, the deities of  
which are *śaranyā*, INDRA and VARUNA, BRHASPATI, PUSHA, SAVITRI,  
SOMA, and MITRA and VARUNA: VISHVAMITRA is the *Rishi*, or, ac-  
cording to some, the last couplet is ascribed to JAMADAGNI: the metre  
of the three first stanzas is *Trishtubh*, & the rest *Gayatri*.

1. MITRA and VARUNA, may these people who re-  
veling upon you and wondering about (in alarm) sustain

no injury from a youthful (adversary) , for where is that reputation (you enjoy) on account that you bestow sustenance on your friends

2 Most diligent (in pious rites) this (your worshipper) **INDRA** and **VARUNA** desirous of wealth, incessantly invokes you for protection associated with the *Maruts*. with heaven and earth. hear my invocation.

3 May there be to us. **INDRA** and **VARUNA**. such wealth (as we covet) may there be. *Maruts* to us wealth (of cattle) and numerous descendants may the delightful (wives of the gods) shelter us with dwellings may **HOTRA** and **BHARATI** (enrich) us with gifts

4 **BRIHASPATI** friend of all the gods. accept our oblations grant precious treasures to the offerer

5 Adore the pure **BRIHASPATI** at sacrifices with hymns I solicit of him unsurpassable strength

6. The showerer (of benefits) on men. the one form the unapproachable the excellent **BRIHASPATI**

7 Divine, resplendent **PUSHAN** this thy most recent laudation is uttered by us to thee

8. Be pleased by this my praise, and incline to this food-applying laudation as an anxious (husband) to his wife

9 May that **PUSHAN** who looks upon all the worlds, who thoroughly contemplates them be our protector

10 We meditate on that desirable sight of the divine **SAVITRI** who influences our pious rites

11. Desirous of food we solicit with praise of the divine **SAVITRI**, the gift of affluence

12 Devout and wise men impeded by intelligence, adore the divine SAVITRI with sacrifices and sacred by us

13 *Soma*, knowing the right path proceeds (by it) he goes to the excellent seat of the gods the place of sacrifice.

14 May *Soma* graat to us and to (our) biped and quadruped animals, wholesome food

15 May *Soma*, procuring our lives and overcoming our adversaries sit down in our place of sacrifice

16 MRTRA and VARUNA sprinkle our cow stalls with butter, performers of good works (sprinkle) the words with honey

17 Performers of pure rites glorified by many exalted by adoration, (celebrated) by prolonged praises, you reign by the greatness of (your) strength

18 Glorified by JAMADAGNI sit down in the place of sacrifice (the altar), drink augmenters (of the reward) of sacrifice, the *Soma* libation

## FOURTH MANDALA.

## ANUVAKA I

## IV. 1. 1.

The deity is AGNI, or it may be, VARUNA in the second, third, and fourth stanzas. The *Pushi* is VARADHYA. The metre of the first verse is *Ishya*, of the second, *Agagata*, of the third, *Dhruva*, and *Trishtupa* of the rest.

1 Since the omniscient gods ever excite thee Agni who art a lent swift of action (to contest) therefore do thy worshippers urge thee by their libations (to bring the deities to their sacrifices) adorable AGNI, they (the deities) have generated thee, nor shalt thou be all-wise as the present deity or my son, they have generated thee as the old present and all-wise deity.

2 Bring to the presence of the worshippers Agni the brother VARUNA is a participator of the sacrifice with a willing mind the other participator of the sacrifice the ruler of the water the *dhruva* the supporter of men the sovereign venerated by mankind.

3 Friendly and beautiful (AGNI) bring by friend (VARUNA) to our presence as two strong horses convey the swift carrier along the road to us, glad thou receivest Agni the gratifying (collocation) together with VARUNA and with the all-consuming *Maruts* great brilliant AGNI happiness to our sons and grandsons great beautiful AGNI happiness to ourselves.

4 Maestrous Agni who art wise, avert from us the wrath of the god VARUNA, do thou who art the most frequent sacrificer the most diligent bearer (of

oblations, the most resplendent liberator is from all oblations.

6. Do not AGNI our preserver be most kind to us with thy protection at the breaking of this dawn—deprecate VARENA on us—be propitiated (by our prayer) and pour the gratia, oblation, and be to us a propitious advocate.

7. The grace of thee is a spacious deity—directed towards me—is most excellent—most wonderful—accept (be to all) as the pure VARA (be to) (from the milk) is the cow (be acceptable to the deity—as the gift of a milk cow (is to a man)).

8. This is the supreme true and desirable article of this divine AGNI invested with radiance, in the unbounced (firmament), pure bright radiant lord of all may he come (to our) sacrifice.

9. The messenger (the invoker (to the gods)) riding in a golden chariot with a tongue of flame—he frequents all the members (of sacrifice)—drawn by red horses—embodied—resplendent—his abode (dwelling) is a dwelling well supplied with food.

10. Associated with sacrifice—and knowing those men (who are engaged in good work)—they lead him with the strong cords (of praise)—the divine AGNI fulfilling (all desires)—obases in the offering of this mortal—and obtains fellowship in his wealth.

11. May that wise AGNI co-act (be) that wealth which is desired by the devout—be whom all the immortals have created for (the performance of) sacred

ries, of whom heaven is the parent and progenitor, and whom (the priests) verily sprinkle (with oblations).

11 He is first engendered in the habitations (of the sacrificers) then upon his station (the altar) the base of the vast firmament without feet without head, concealing his extremities combining with smoke in the nest of the rain cloud.

12. Radiance has first proceeded to thee (AGS1) who art glorified by praise in the womb of the water in the nest of the rain cloud the sever attached (priests) have engendered (raise) to thee showerer of benefits who is desirable ever young, embodied and resplendent

13 In this world our mortal forefathers departed after instituting the sacred rite when, calling upon the dawn, they extricated the milk yielding kine, concealed among the rocks in the darkness (of the cave).

14 Rending the rocks, they worshipped (AGN1) and other (sage) taught everywhere their (acts) unprovided with the means of extricating) the cattle they glorified the author of success whence they found the light and were thereby enabled (to worship him) with holy ceremonies.

15 Devoted (to AGN1, those rulers (of sacred rites) with hands intent upon (recovering) the cattle, forced open (the power) of divine prayer, the obstructing, compact solid mountain confining the cows, a cow pen full of kine

16. They first have comprehended the name of the kine knowing the thence seven excellent (forms) of the material (rhythm) then they glorified the conscious

dawns and the purple dawn appeared with the radiance of the sun

17 The scattered darkness was destroyed, the firmament glowed with radiance the lustre of the divine dawn arose, then the sun stood above the undecaying mountains beholding all that was right or wrong among mankind.

18 Trerenpon awaking the *Ulagmasas* (which (the cattle set free) and seized upon the precious treasures: the universal gods then come to all (their) dwellings: MITRA and VARUNA may your truth be kept) to him who worships (you)

19 May I glorify the present radiant AGNI, the invoker (of the gods), the supporter of the universe, most deserving of adoration without milking the pure udder (of the cow), without the panned food of the *Soma* offered in oblation.

20. May AGNI be the *Aditi* of all those to whom sacrifice is offered, may he be the guest of all men receiving the (sacrificial) food of the devout may he to whom all is known be the bestower of felicity.

#### IV, 1 2

The deity and *Brah* as before, the measure is *Trishtubh*.

1. He who has been placed immortal among the mortals, the observer of truth a deity triumphant among gods, the invoker of the gods the most diligent sacrificer AGNI: he has been placed (upon the altar) to lighten (the ceremony) by his (lustre) and for the elevation of the worshipper, through oblations (in heaven)

1. AGNI, son of strength, generatel today at the con-  
 nite, as intermediate between both (gods and men) the  
 preeminent the invoker (of the gods) by pressing (suethe)  
 AGNI the robust vigorous and resplendent steeds.

2. I celebrate the ruddy-faced hastening water-hed-  
 ding and swift ether thought-at-going steers of him who is  
 the truth (suresh) the potent pair (of the chariot)  
 thou passest between the cetes of whom thou art lord  
 human worshippers.

3. Possessed AGNI of good steeds an excellent car  
 and hands of men at devotion to best these (worshippers)  
 bring to the man who offers worthy oblations. ARYAMAN  
 VARUNA MITRA VISNU the *Manus* or the *Ishvas*.

4. May the service AGNI be productive of ease of  
 speed of horses and celebrated by the worshipper  
 aided by the priests be ever uninterrupted may it  
 ingrate AGNI the provider of food and progeny  
 constant affluence of wealth and oblation assembly.

5. Thou art the recompent recompenser of that man  
 who sweating (with toil) brings thee fuel and for thy  
 service causes his head to ache protect him AGNI from  
 everyone that seeks to do him evil.

6. May he who is (devoted) and liberally (offerings)  
 be born to him who presents (sacritual food to thee  
 when needing food who gives thee constant the exla-  
 ration (*Soma jure*) who welcomes thee as a guest and  
 devoutly kindles thee in his mansion.

7. Preserve from sin the liberal sacrificer who glorifies  
 thee morning and evening and presenting oblations



does what is acceptable to thee in his own accord—use a horse with golden caparisons.

9. Let not him who makes offerings to thee, AGNI, who art the earth, who with thy fire take possession of oblations repeating thy praise, overvalue riches, and let not the wickedness of a man prevent thy acceptance of his.

10. May that prayer be agreeable to thee, AGNI, who art a giver as well as taker, which is uttered by the man, with whose well-succumbed sacrifice thou art well-pleased, youngest of the gods, of whose it has been when worshipping thee may we be the promoters.

11. May the wise AGNI discriminate between virtue and vice—between (virtuous and wicked) men as a groom distinguishes between the strong and weak backs (of horses)—such as with wealth accompanied by virtuous offspring be beneficial to the liberal giver, shun him who gives not.

12. The unrevoked sages, nothing in the dwellings of man have glorified the sage (AGNI), therefore, era of sacrifice, thou, bravest proceed with sanctifying feet to behold the admirable and marvellous deities.

13. Resplendent AGNI, youngest of the gods, thou art chief of the desires of men who art easily to be conducted by thee, thou, best, a joy yielding us abundant wealth for his presence on whom we are supplied who praises and worships thee and offers thee oblations.

14. Therefore AGNI, when we labour for thee with hands and feet, let all our members the pious performers of rites (the *dog roads*) exercise their arms in thy work (of attrition), as wheelwrights fabricate a car.

15. May we seven priests first in order engendered from the maternal dawn the worshippers of the creator (AGNI), may we *Āgirasas* be the sons of heaven and radiant, divide the wealth containing mountain.

16. Thus AGNI our excellent and ancient forefathers, celebrators of holy sacrifice proceeded to (the region of) pure light and reciting prayers and dispersing gloom, they made manifest the purple (kine)

17. Performers of good works brilliant and devout, the praises of the gods have freed their birth from impurity as (a smith heats) iron—exulting AGNI exulting INDRA, and wandering about (a search) they have gone to the vast (hidden) herd of cattle

18. Pierce (AGNI) when (INDRA) proclaimed the near presence of the herd of the kine of the divine (*Āgirasas*) as a herd of cattle in a well stored stall the progeny of mortals were there enabled (to perform pious acts), and the master of the family rendered competent to provide for the increase of posterity and (the support of) dependants

19. We have worshipped thee (AGNI) and have thereby become the performers of a good work, adorning the full and variously delighting AGNI—the beautiful lustre of the radiant dawn itself—when the brilliant dawns have arrayed (themselves) in light

20. Creator AGNI we have repeated these thy praises to thee who art all-wise do thou accept them, blaze aloft—make us opulent—do thou who art worshipped by many bestow upon us ample wealth.

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## IV. 1. 3

The deity, *Rishi*, and metre as before.

1 Secure AGNI, the king of sacrifice, the afflicter (of foes) the invoker (of the gods) the distributor of food through heaven and earth the golden-borned, for our protection, before (surprised by) sudden death.

2 This is the altar which we have decorated for thee, as a wife attached to her husband puts on elegant garments (to gratify him) minister of good works sit down in our presence invested (with radiance) while thy flames incline towards thee

3 Repeat oh priest the praise the prayer, to the attentive, the affable AGNI, the beholder of man the giver of felicity the divine the immortal, to him whom the effuser of the libation like the (bruis-<sup>g</sup>) stone, adores aloud.

4 Thou, AGNI, president over this our rite do thou who art cognizant of truth and the author of good works, recognize this our elevation whenever these exultating prayers (are addressed) to thee whenever friendly relations with thee are (established) in our dwelling.

5 Why AGNI dost thou reproach us (for our sin) to VARUNA, why to the heaven? what is our offence? why repeat it to the boundless MITRA to earth to ABYAMAN, or to BHAGA?

6 Why repeat it when excited in holy ceremonies? why tell it to the mighty benevolent, encumbrance, truthful wine? why AGNI to earth why to man-destroying RUDRA?

7 Why to the great and valiant con-<sup>1</sup>quering PUSHA  
why to RUDRA the object of worship the giver of the  
oblation to the god? why to the brave and Victorious?  
why tell our sin to the extensive year?

8 Why tell it to the venerable old lady of the *Maruts*?  
why even when asked to tell aught, said 'why repeat  
it to ADITI or to the swift wind? fulfil all knowing  
JATAVEDAS (the worship) of de<sup>2</sup>ity.

9 I solicit AGNI the milk of the cow essential for the  
sacrifice yet a mother (she possesses) the sweet and  
ripe (fluid). Lactating she be yet with her white  
lactations milk she maintains mankind in existence.

10 The male AGNI the all-<sup>3</sup>conquering sanctifier has been  
sprinkled by the genuine sustaining milk the giver of  
food proceeds unswerving (from his course) and the son  
the sneller of rattles marked the white (flame) of the  
adder (of the firmament).

11 By the sacrifice the *Angirases* pouring the incense  
to a sacrifice have the waters of the earth tarred with the  
cows (the elders of the rite) have arrived in place  
at the dawn and their seat was manifest as AGNI was  
engendered.

12 By a river AGNI the divine rivers must not  
be obstructed continue perpetually to flow with sweet  
waters like a horse that is engorged in his speed.

13 Get not over AGNI to the sacrifice of any one who  
injures us; not to that of a malevolent neighbour nor  
to that of an unnatural relation accept not the due  
(oblation) from an assassin brother let us not derive  
enjoyment from the enemy of a friend.

14. Agni worthily worshipped, conservator concealed (as our offerings) protect us with thy protections, enlighten us entirely; extirpate our sin—verulam the great and exulting *Rakshasas*.

15. Be propitiated Agni by these hymns—accept, hence these (sacrificial) victims (presented with praises)—be pleased ANURIS by our prayers—may thy adoration addressed to the gods exalt thee.

16. Agni creator, to thee who art wise, acquainted with the past I address—O sage, these—deities, thy glorious works (these) ever to be recited—poems, together with praises and prayers.

#### IV. 1. 1

The deity is Agni—be *Rakshasas* however; the *Rishi* and metre as before.

1. Put forth thy strength Agni as a Fowler spreads a capacious snare—proceed like a king attended by his followers on his bequest—thou art the scatterer (of thy foes)—allowing the swarming vast consume the *Rakshasas* with thy fiercest flames.

2. Thy swift and even flames descend on every side; flame-shining with vigour consume (the foe) scatter Agni with the ade (of oblation) scorching flames and sparks and brands.

3. Do thou who art most rapid direct thy (flames) against opposing (rays) and unresisted become the protector of this thy people against the circumlocutor who is remote or who is high—let no malevolent (foe) prevail against us (who are) thy worshippers.

4 Sharp-weaponed AGNI rise up, spread wide (thy flames) against (the *Rakshasas*) entirely consume the foes : blazing AGNI burn down him who acts as an enemy towards us like a piece of dry timber

5 Rise up, AGNI, chastise those who overpower us, manifest thy divine energies slacken the strong (bow strings) of the malignant kings destroy those (who are hostile) whether kindred or unallied

6 He experiences thy good favour youngest (of the gods), who offers praise to thee, a Brahman coming quickly (to bestow felicity) to him are all prosperous days and wealth (of cattle) and treasures do thou as the lord of sacrifice shine upon his dwelling

7 May the liberal man ever be prosperous who propitiates thee with constant oblations and praises may all the days in his arduous life be prosperous and may this (his) sacrifice be (productive of reward)

8 I reverence thy good favour AGNI may this reiterated and resounding hymn convey due praise to thy presence may we be possessed of good horses and good cars that we may pay thee homage, and do thou daily bestow upon us riches

9 May every one of his own accord diligently worship thee shining in the (all) morning and evening every day, thus sporting in our dwellings, (enjoying) the wealth of (hostile) man may we with happy hearts worship thee

10 Thou AGNI art the protector of him who, possessed of good horses and a golden car approaches thee with a chariot laden with wealth thou art the friend of him who gratifies thee by the due performance of hospitality to thee.

11. Invoker (of the gods) you great (of the deities) possessed of excellent wisdom through the alliance (with thee produced) by holy texts which came to me from my father GOTAMA, I demolish the powerful (demons) do thou who art the humbler (of foes), be cognizant of our praises

12. All-wise AGNI, may thy protecting (rays), unslumbering, alert, propitious, unslotful benignant unwearyed, co-operating, having taken their place (at this sacrifice), preserve us.

13. Those thy protecting (rays) AGNI which beholding (what had chanced) preserved the blind son of YAMATA from misfortune: he knowing all things cherished those benevolent ray) and his enemies intending to destroy him wrought him no harm

14. AGNI, who art freed from shame by thee we are made opulent; by thee we are protected may we through thy guidance attain abundant food cherisher of truth destroy both (sorts of calumniators) those who are nigh those who are far off and in due course fulfil (our desires)

15. May we propitiate thee AGNI by this fuel: accept the praise that is recited by us consume the unadorned *Rakshasas*, thou who art to be honoured by (thy) friends, preserve us from the reproach of the oppressor and the reviler

#### IV. 1. 5.

The deity is AGNI as VAISHWANARA the Rishi VAMADEVA; the metre *Trishtup*

1. How may we present rejoicing (fit offerings) to AGNI the showerer (of benefits) to VAISHWANARA

he who ought with great labour sustains the heaven,  
with his entire vast and insupportable (bulk) as a pillar  
(sustains a roof)

2 Reproach not the divine AGNI who accepting  
the oblation has given this wealth to me (worshipper)  
(worshipper) of nature (nature), AGNI who is wise  
immortal (separate) (who is, VARSHANARY chief  
conductor (of rites), the mighty

3 May AGNI bring both the maddening and most excel-  
lent condition, bright splendour of manifold vigour the  
showerer of (beauty) the possessor of affluence, (who  
comprehends, he (his) wisdom the mysterious sacred  
Hymns as they track the footsteps of a missing one,  
reveal (the sense) to me

4 May the sharp-toothed AGNI possessed of excellent  
wealth consume with his fierce radiance those (adver-  
saries) who injure the firm and valued glories of the sapient  
VARUNA and MITRA

5 Like women who have no children going to suit  
on their own to their father's house, women adverse  
to their husbands going astray so, O wicked folk (O thought)

be (O speech), they give birth to this deep abyss of  
evil

6 Further AGNI bestow on me not neglecting thy  
worship this acceptable and vast wealth, like a heavy  
load on a feeble (bearer) together with a vigorous food  
(wealth) secure abundant tangle and consisting of  
the seven elements.

7 May our (self) unifying praise suited to thy glory  
and accompanied by worship quickly attain to that



uniform, VAISHWANARA) whose swift-ascending brilliant orb, is stationed on the east of the earth to mount like the sun, above the immovable heaven.

8. What objection can be offered to this passage on, that he affirm that the milk of the knee which (the drinkers) obtain like water is placed in concealment (by VAISHWANARA) and cherishes the excellent and valued expanse of the wide earth.

9. I recognize this adorable assemblage of the great deities which from folk the milk-seeding cow affects, shining above the region of water, (the firmament), in secret, swift gliding swift moving.

10. Then radiant in association with the parents, (heaven and earth), he is awakened (to drink) the agreeable secretion of the cow and the tongue of the assiduous (performer of sacrifices) the resplendent showerer (of benefits) approaching the excellent station of the material (cow) seeks to drink the milk.

11. Interrogated with respect I declare the truth, that this (wealth is acquired) JATAVEDAS by the praise of thee thou rulest over it (over) all that (it may be), the wealth that is in heaven or on earth.

12. What is the value of this (wealth) to us? what is its advantage? inform us JATAVEDAS for thou knowest, (tell us) what is the best (course) for us on this secret path so that we may follow unreproached the direct road.

13. What is the limit what are the objects, which is the desirable (end) to which we rush, the swift (chargers) to the battle? when for us will the divine dawns, the brides of the immortal (sun), overspread (the world) with light.

14 (Men are) not satisfied by unproductive frivolous inconclusive scanty speech then what AGNI do they here say to thee ? devoid of the implements (of worship) let them suffer from distress

15 For the prosperity of this (institutor of the rite) the host (of the flames) of the kindled (AGNI), the showerer (of benefits), the giver of dwellings, has glared in the bull (of sacrifice) clothed in radiance beautiful in semblance and glorified by many he shines like a sun with splendour

#### [V . 1 . 6]

The deity is AGNI the *Rishi* and metre as before

1 The ministrant of the sacrifice do thou worship, art entitled to worship, he gave us this offering to the gods, for thou prevailest over all that is desirable thou inspirest the praise of the worshipper

2 The unperjured the sacrificial exultation AGNI the ministrant priest, has been placed amongst men for (the celebration of) sacrifices like the sun he spreads light across the proper world, thou the deity who is pious

3 The hall filled with offerings properly brought (to thee) piled up (with the offerings) the multiplying (great) collection, (the worship of thee) grass circumambulating (the fire) the power to reach just as a sp. the (power of) sacrifice is potent across

4 When the sacred grass is strawa and the fire is kindled the *deva* *energy* is perpetually kindled, the AGNI, the orb of the oblation ascends and multiplying (the offerings) there circumambulates (the victim) like a keeper of cattle

5 AGNI, the sacrificer the exhilarator the sweet-spoken, the object of sacrifice moving measuredly, circumambulates (the victim) of his own (accord) the bright (rays) on him (oh) with (scepter) food spread around all the regions are altered when he dazes.

6 Bright-shining AGNI, beautiful and auspicious is the semblance of thee who art terrible and wide-spreading for (the rights) hide not thy splendour with darkness nor do the magnificent (spirits) inflict any injury on thy person.

7 Of whom progenitor (or mankind) the benevolence is never checked whose parents need not urge him to exertion so that the well-satisfied purifying AGNI shines like a friend amongst men the descendants of MANU.

8 AGNI whom the twice-five sisters dwelling amongst men the descendants of MANU have engendered like females (awaking) him at dawn, feeding on oblations, brilliant of golden aspect and sharp as an axe.

9 Thy horses AGNI breathing foam red-coloured, strong going well-paced, bright shining vigorous well-mannered and of graceful form are summoned to the worship of the gods.

10 Those thy rays AGNI, than whom wide-spreading, radiant, adorable, go like hawk-faced horses (to their goal) as usual, like the company of the *Maruts*.

11 Well-armed AGNI for once the prayer, has been composed - may (the priest) propitiate (thee) by (his) praise the (sacrificer) offers worship bestow upon us manifold (wealth, covering of riches) and sit down awaiting AGNI the invoker of the gods, the glorifier of mankind.

## IV. 1. 7

The deity and *Rishī* as before; the metre of the first stanza is *Jagati*, of the five following *Anushtubh*, and of the rest *Trishtubh*.

1 This invoker of the gods and admirer of frequent worship who is to be glorified at sacrifices has been placed first (of the gods) by the performers of the rite the *Atarī* whom *Apnāvāna* and other *Bhrigus* sought in the woods for the sake of all men, marvellous (in his acts), and sovereign (over all).

2 Where *Atarī* is the light of thee bright-shining, to be attested, for therefore have mortals accepted thee as to be worshipped amongst mankind.

3 Greater potency see in every dwelling, truthful, intelligent, brilliant with spark, like the sky with stars, the perfecter of all sacrifices.

4 Men have brought for the sake of all people, the *ṛṣi* messenger of the worshipper to the gods, who (rules) over all mankind the one, infester the resplendent.

5 The (the worshippers) have seated him in his due order, the invoker (of the gods), the intelligent, the agreeable, the purifying, radiant, the performer of frequent sacrifices (ordained) with seven flames.

6 If in a dwelling (a material waters) and in the woods (wood) yet unapproached wonderfully hidden (a deity) shining down with knowledge, seeking (oblations) from every quarter.

7 Whom when they desert from slumber the devout perform the ablute of water at every sacrifice the night *Atarī* to whom oblations are to be offered with reverence who truthfully always accepts the sacrifice.

8. Thou who art all-knowing understandest the functions of a messenger (of the gods) at the sacrifice well-informed of both heaven and earth and the intermediate (firmament) and a most intelligent ancient and unperishing ever thou governing the affairs of heaven.

9. Dark is the path of thee who art bright the light is before thee, thy moving radiance is the chief of (all luminous) bodies when the present (worshippers) take up the germ (in the stalks of sacrifice) thou art speed, a go-crafter and accompanist indeed the messenger (of the sacrifice).

10. The light of the speech generated is visible and when the wind fans the flame, he (AGNI) spreads his blazing tongue amongst the trees and with his growing teeth consumes the standing (fuel for) food.

11. When quickly with rapid (re) dance he is carried off his food the mighty AGNI makes himself the fleet messenger (of the worshipper) consuming (the fuel) he allies himself with the force of the wind and as (a horseman) urges his fast steed so the rapid-going AGNI invigorates and urges (his flames).

#### IV. 1 8

The deity and *Rishi* as before the metre is *Gayatri*.

1. I propitiate thee with praise the messenger (of the gods) the omniscient the searer of oblations the immortal the chief sacrificer.

2. The mighty one knows how to bestow the (desired) wealth (upon the worshipper) he knows the secrets of heaven may he bring the gods hither.

3. He, the *divne* (AGNI), knows how the gods are to be revered— to the sincere (worshipper) in his dwelling he gives the wealth that is desired.

4. He is the invoker (of the gods), comprehending the duty of (their) messenger, and knowing the ascent of the sky, he travels between earth and heaven.

5. May we be they who propitiate AGNI with gifts of oblations, and who cherishing him, feed him with fuel.

6. They are renowned for riches and for progeny—who, reverencing AGNI, offer him oblations.

7. May riches, envied by many, devolve upon us day by day, and (abundantly) food await us.

8. May the wise AGNI entirely obviate by his power the removable (ills) of men the descendants of MANU.

#### IV. 1. 9

The deity, *Rishi*, and metre as before.

1. AGNI, make us happy—for thou art mighty (thou) who comest to this reverent man to sit down on the sacred grass.

2. May that AGNI who is difficult to overcome—who is immortal—who is pre-eminent among men the descendants of MANU, become the messenger of all the gods.

3. He is conveyed into the sacrificial hall as the *Hotra* to be adored at sacrifices—or as the *Potra* he sits down (on the sacred grass).

4. AGNI may be the officiating priest at the sacrifice, or the master of the house in the sacrificial chamber—or he sits down as the *Brahman*.

5. Thou who art the director (of the ceremonial),  
acceptest the oblations of devoutly worshipping men  
the descendants of MANU

6. Thou art willing (to fulfil) the office of messenger for  
the most devout oblations at the sacrifice thou art pleased  
to convey

7. Be pleased by our sacrifice, (be pleased, ANSIRAS  
by our offering) hear our invocation

8. May thy inviolable car whereby thou defendest the  
honours of oblations, be everywhere around us.

#### IV 1 10

The deity and *Rishi* as before, the metre is *Paṇḍaraka*.

1. We celebrate thee to-day AGNI who art like a horse  
(in conveying our burdens with thy praises conveying  
our wishes to the gods), and (who art) like a benefactor,  
propitious and affectionate.

2. Be now the conveyor AGNI of our auspicious power-  
ful efficacious, truthful, and great sacrifice

3. AGNI who like the sun art light propitiated by  
these our hymns, come to our presence with all thy hosts  
(of radiance)

4. Glorifying thee, AGNI to-day with these our praises,  
may we offer thee (oblations) thy (flames) bright as  
those of the sun, roar aloud

5. Thy lovely radiance, AGNI, whether by day or by  
night shines upon (all objects) like an ornament (to give  
them) beauty

6. Giver of sustenance (AGNI), thy favour is free from  
fault like clarified butter thy pure and golden lustre  
shines like an ornament.

7. Truthful AGNI, verily thou hast overtaken the mortals who institutes (thy) worship, whatever sin has been committed (by him) of old.

8. May our friendly and fraternal attentions to you, deities, prove fortunate, for such attentions shew us in every sacrifice (form) our security in the sphere (of the gods).

## ANUVAKA II

### IV 2 1

The deity and *Rishī* as before, the metre is *Tribhūṣṭī*.

1. Powerful AGNI, thy auspicious radiance shines upon the proximity of the sun (by day), thy bright and visible lustre is conspicuous by night as the bland and pleasing food (of sacrifice, the oblation) becomes manifest in thy form.

2. AGNI, who art engendered repeatedly and glorified by sacrifice, set open heaven to him who offers thee adoration, respectful (AGNI). Bestow upon us that ample and acceptable (wealth) which radiant (deity) thou, with all the gods, hast given (to other worshippers).

3. The offerings (to the gods), are engendered AGNI, of thee, from thee (proceed) praises, from thee effective prayers, from thee come a vigorous frame and wealth to the man who worships with sincerity and offers oblations.

4. From thee, who art vigorous, the conveyer of oblations, the vast, the granter of what is desired, is born (a son) of real strength, from thee comes wealth approved of by the gods, the source of happiness, from thee AGNI (is obtained) as swift untroubled horse.



5 Immortal AGNI, devout mortals worship with holy rites thee the first-born of the gods whose tongue exhalates (the fire) the dispenser of soma the breeder of the demons) the lord of the heaven on the earth and sea.

6 AGNI, son of strength, since thou protectest (thou worshippers) far (remove) from us all iniquity far (remove from us) sin far (from us) all evil thoughts, if prosperous is he of whom thou wast art and art thy light, protectest the well-being.

#### IV, 2, 3

*Duty, Rishi, and metre as before.*

1 May he who with uplifted hands praises thee and thrice every day presents to thee the (sacrificia) food knowing thy glory JATAVEDAS to be invigorated by the act surpass (all others) in riches.

2 He who honouring d. gently brings thee food by offering AGNI thy great glory, he who knows thee in the evening and at dawn, he prosperous and destroying his enemies acquires riches.

3 AGNI is the possessor of great strength, he exalts the food of riches the youngest (of the gods), bounding and sustenance he gives to the mortal who worships him precious (wealth) according to (his devotion).

4 If, youngest (of the gods) with the men considerateness common to men we have ever committed any offence against thee, make us free from the defects of earth efface entirely AGNI our offences.

5 Let not us, AGNI, who ate thy friends ever suffer harm from any great or comprehensive offence, make us

either gods or men bestow forgiveness upon our sons and grandsons the reward of what has been well done

6. Adorable *Isas*, in like manner as you have liberated the cow bound by the foot so set us free entirely from sin and may our existence *Aṁs*, be prolonged

#### IV. 2 3

The deity, *Rishi*, and metre as before or the deities may be considered as those specified or alluded to in each stanza.

1. Favourably-minded *Asi* has manifested (his might) in regard to the wealth bestowing procession of the resplendent *gauras* proceed *Asi* *Asi* to the dwelling of the pious worshipper the divine sun rises with splendour

2 The divine *Savitri* effuses his light on high dispersing the dawn and like a vigorous (bull) ardent for the cow then *Vakṣas* and *Mitra* and other (divinities), hasten to (fulfil) their offices when they elevate the sun in the sky

3 Seven great coursers convey that sun, whom the (deities), occupants of enduring mansions and not heedless of their offices have formed for the driving away of darkness (and who is) the animator of the whole world.

4 Divine (sun) thou proceedest with most powerful (horses), spreading thy web (of rays) and cutting down the black abode (of night) the tremulo is rays of the sun throw off the darkness which is spread like a skin over the firmament.

5 The sun not far removed, and unobstructed whether (looking) downwards or looking upwards is harmed by no one what is the power by which he travels? who has (truly) beheld him who as the collective pillar of heaven, sustains the sky?

## IV 2.4

The deity or deities, the *Rishi*, and metre as before.

1. The resplendent AGNI (the known) is known has manifested (his might) in regard to the dawn radiant with lustre far-going NAGATYAS come with your ear to this our sacrifice.

2. The divine DAYAS (appears) he (comes) on high, diffusing light through all words (contempletg all things) the sun has filled heaven and earth and the firmament with his rays.

3. The great and intelligent dawn variegated with many colours, (now) of purple tint bringing opulence, has come with (her) lustre the divine USHAS arousing (the sleepers) proceeds with her well-harnessed car (to distribute) felicity.

4. May those robust and active horses bring on (Ashwins) hither to the breaking of the dawn and may these *Soma* juices prepared showers (of benefits) for your drinking exhilarate you at this (our sacrifice).

5. This sun not far removed and unobstructed, whether looking downwards or looking upwards, is harmed by no one what is the power by which he travels? who has (truly) beheld him who, as the collective pular of heaven, sustains the sky.

## IV 2.5

The deity of the first six stanzas is AGNI, of the two next SOMA, of the two last the ASHWINS, the *Rishi* is VAMADEVA, the metre *Gajatri*.

1. AGNI the invoker (of the gods) like a horse (that bears a burden) is brought to our sacrifice a deity adorable amongst deities.

2 Agni (twice a day) comes to our sacrifice like a charioteer bearing the sacrificial food to the gods

3 The sage Agni the lord of food has encompassed the oblation giving precious things to the donor

4 Radiant is this Agni the subduer of foes who is kindled on the altar of the east as he was kindled for SKINJAYA the son of DEVAYATA

5 May the mortal who is strenuous in worship acquire authority over this Agni the sharp-tongued the sower of (of benefits)

6 They diligently worship him daily who is like a horse (to convey oblations) who is liberal and resplendent as the son of heaven (the sun)

7 When the prince the son of SAHADEVA promised (to present me with two horses I withdrew not when called before him

8 But immediately accepted those two excellent and well trained horses from the prince the son of SAHADEVA

9 Divine ASHWINs may this prince SOUKYA the son of SAHADEVA (our worshipper) enjoy long life

10 Divine ASHWINs do you two make the prince the son of SAHADEVA long-lived

— — —

#### IV 2 6

The deity is INDRA, the *Brahma* as before, the metre is *Trishtubh*.

1 May the truthful MAGHAVAN the acceptor of the spiritless Soma come to us may his horses hasten to us so that we offer this sacrifice the very potent Soma-race may be granted the fulfilment of our desires

2. Here INDRA set us free today to give thee exhilaration at this sacrifice as (they let loose a horse) at the end of the race may the worshipper like USHNAS, resort to an acceptable prayer to thee (the knower of all things) the destroyer of the *Asuras*

3. Make a sage (knowing) what is polluting and finding sacred rites so the showerer of benefits (of fingers) crush the effused (oblation), exalts (the integrity) and thus generates the seven effluent (rays) from heaven which being glorified have made (men) to do (by etc.) of human) perception by day

4. When the vast luminous heaven marbled by the rays (of light) is discolored, then are (the cities) resplendent according to (their heavens) abide the chief of leaders, (INDRA) in his upraised has scattered the thick gloom so that men may see

5. INDRA, the acceptor of the state *Asura* is stars infinite greatness and has ruled both heaven and earth by his magnitude therefore has the vastness of him who has surpassed all the regions, exceeded (the world)

6. Knowing all things probable for men SHARRA has with his willing friends (the VARSIS) sent forth the waters (or they) with (long) snorts divided the clouds and desiring (to fulfill) their office set upon the past stage of the cows (of the *Asuras*)

7. Thy protecting thunderbolt is slain VENTRA obstructing the (source of the waters) the ingenious earth co-operating with (their) valiant hero (in service) of the region) send down by thy strength the waters of the *Amata*

8 Invoked of man when thou hadst divided the  
cloud for (the escape of) the waters. Sarama appeared  
before thee, and thou the bringer of abundant food  
must shewn as favour. Oading the clouds and gorged  
by the *Angrasas*

9. **MACHAVAN** who, in his youth, by merit, had repaired to the presence of the sage for (the sake of) bestowing (upon him) wealth, and when solicited (there) in his need (for aid) - (refusing to) part with the protection, the great master *Dasugi* has been destroyed in the contest for the spoil.

10 With a mind resolved on leaving the *Dagva* then camest to his dwelling and KOTSA was eager for the friendship now that you two fought the *Thorsas*. Laution and being entirely similar to her the total woman has been perceived as a female mate between you.

11. Thou goest with KUTSA in the same chariot, determined to get rid of him (thou who art) the terminator (of time) – the lord of horses (of the speed) in the wind on the same day when thou art taking (to the car) the straight-going steers – as if to receive food, the sage (KUTSA) has been enabled to cross over (the sea) of calamity.

33. For K'YASA that last season he managed to save a little in the forepart of the day he dealt in thousands of small fish, K'YASA with the thousands of them he sold at a good price for *Dasyas* and then used them to pay for the battle with the warriors of the country of the *Yagras*.

13 Then hast subjugated Pipra and the mighty  
 MRIGAYA for the sake of KRISHNAN the son of VIDATHAN.

thou hast slain the fifty thousand KRISHNAS; and, as old age destroys life, thou hast demolished the cities (of ŚRAMBARA)

14 While having (thy) person in the proximity of the sun, thy form becomes radiant as ambrosia, and thou art like the cerine elephant consuming the strength (of the strong), and art like a terrible hor when wielding thy weapons.

15 Reveal (ye) (ye) INDRA for protection, and desirous of riches, (ye) (ye) repair to him soliciting his presence in the sacrifice, in the battle, asking for food, celebrating his praise with hymns, for he is the refuge (of his worshippers) and resembles the grateful and lovely (goddess) of autumn.

16 Let us invoke that god is INDRA who has made so many things good for man, who, bestowing enviable copulence of rich on his acceptable food to a worshipper like me.

17 Hero INDRA, when in any conflict of men the stamp of disorder falls on the minds (of them), and what kind there is a terrible battle, then the presence of our person is made known.

18 Be thou the protector in the pious acts of VASATĪVA, be thou in battle an aiding friend, we come to thee, eminent in wisdom, mayest thou be ever benignant to thy prayer.

19 In every battle, MAHARIXI, may we, along with the chosen who trust in thee and offer rich gifts, like those who are resplendent with riches, triumphing over their foes, glorify thee many nights and years.

20 Therefore we offer to the vigorous INDRA, the showerer (of benefits) holy adoration, that he may never withdraw his friendly (actions) from us, and that he may be our powerful protector, the defender of (our) persons, as the *Bhṛigus* (fabricate) a car (for use).

21 (Glorified in the past) glorified INDRA at present, satisfy thy worshipper with food, as rivers (are filled with water) Lord of horses, a new harness has been made for thee may we, possessed of chariots, be ever delighted in (thy) praise.

#### IV 2 7

The deity and *Rishi* as before the metre is also the same, except in the fifteenth verse, in which it is *Flex*.

1 Thou INDRA art mighty the vast earth confesses to thee (thy) strength as doth the heaven thou hast slain VĀTRĀ by thy vigour thou hast set free the rivers arrested by AHI.

2 At the birth of thee who art resplendent, trembled the heaven (and) trembled the earth through fear of thy wrath the mighty clouds were confined, they destroyed (the distress of drought) spreading the waters over the dry places.

3 The slayer of foes, man, slung his energy and hurled his thunderbolt, shattered the mountain by his strength he slew VĀTRĀ with the thunderbolt, extracting, and the waters whose obstructor was destroyed rushed forth with rapidity.

4 However, thy progenitor conceived (I have obtained) a son by whom thou hast killed VĀTRĀ was the accomplisher



of a most excellent work. he who beget the adorable (INDRA) armed with the thunderbolt immovable from his station and endowed with greatness.

5. All men praising the magnificence of the divine MAGHAVAN, verily glorify him who alone casts down many, INDRA the king of men the adored of many.

6. Truly are all libations his, the meriting draughts are truly most exhilarating to the mighty INDRA truly art thou the lord of wealth of (all sorts of) treasures thou INDRA supportest all people by the gift (of riches).

7. (We praise) the slayer of many foes the courageous the discomfiter (of enemies) the great the unbounded, the powerful (of benefits) the wielder of the bright thunderbolt him who is the destroyer of VAITRA, the bestower of food, the giver of wealth MAGHAVAN the possessor of riches.

8. This MAGHAVAN, who destroys assembled hosts, is he who is renowned as chief in battles. he brings the food which he bestows upon the worshipper. may we be held dear in his friendship.

9. This (INDRA) is renowned, whether conquering or slaying his foes or whether in conflict he recovers the cattle when INDRA truly entertains anger. if that is stationary or moveable is in fear of him.

10. INDRA, the lord of opulence who has overcome many (enemies), has completely won (their) cattle (their) gold (their) horses: chief leader by his energetic prowess by these his words: he is the distributor of riches, the bestower of wealth.

12 Some portion (of his strength) INDRA derives from his mother some portion from his father. He who through his progenitor has begotten (the world) and animates its vigour repeatedly as the wind is driven by the ordering clouds.

13 Thou art the MAGHAVAN who makes one man destitute another prosperous, who (scatter) from his worshipper the accumulated dust (of sin) the destroyer (of foes), like the heaven with the thunderbolt MAGHAVAN conducts his worshipper to wealth.

14 He has hulled the wheel (of the chariot) of the sun and has stopped ETASA going forth to (be able) the dark and gathering cloud bedeweth (staying) at the root of radiance in the regions of its waters,

15 As the sacrificer (pours the oblation) at night upon the fire.

16 May we (who are) wishing for cattle for horses for food for wives through his friendship in due INDRA the showerer (of benefits) the giver of wives the unwearied grantor of protection to come down as a bucket (is lowered) into a well.

17 Be our preserver thou who art looking down (mercifully) upon all a kinsman to us, a supervisor (of all things) a bestower of felicity on those who are worthy (to offer) libations, thou a protector a defender to the highest degree amongst defenders a creator (bestower) the bestower of the world of heaven upon him who desires it the giver to us of food.

18 Rejoice thyself as a protector of those who desire thy friendship be a friend deserving of commendation.

grant INDRA, food to him who raises (thee) suffering difficulties, we make our supplications to thee, worshipping thee with these holy rites.

19 When INDRA the possessor of splendour is glorified, he singly destroys many and brings loss to the worshippinger; is dear to him (who relies on his protection) and neither gods nor men molest him.

20 The many-voiced INDRA, the possessor of splendour, the supporter of righteousness, bestows upon us when praised by us assured (rewards) - thou (INDRA), art the king of men - grant to us abundantly that great favour which is due to thy worshippers.

21 Glorified (in the past) glorified INDRA at present satisfy thy worshippers with food, as rivers (are filled with water) - herds of horses - a new triumph has been made for thee - may we possess horses and chariots, be ever diligent in thy praise.

#### IV 2. 8

INDRA, ADITI and VAMADEVA are both the deities and *Rishis* of the *Bṛhiti*, as it consists of a dialogue amongst them - the metre is *Trochæus*.

1 [INDRA speaks.] This is the old and recognized path by which all the gods are born, so when full-grown, let him be born in the same manner; let him not cause the loss of this his mother.

2 [VAMADEVA speaks.] Let me not come forth by this path, for it is difficult (to pass) - let me come forth obliquely from the side - many acts unperformed by others are to be accomplished by me - let me contend (in war) with one (enemy) in controversy with one opponent.

3. He (INDRA) has asserted (that it will) cause the death of my mother. Let me not proceed by the usual way, but proceed quickly according (to my will): in the dwelling of TWASHTRI INDRA drank the costly *Soma* from the vessels of the offerers.

4. [Agni speaks.] What irregular act has he committed whom (I his mother) bore for a thousand months and for many years? there is no analogy between him and those who have been or will be born.

5. Deeming it irreproachable (that he should be brought forth) in secret his mother endowed (INDRA) with (extraordinary) vigour: therefore as soon as born he sprung up of his own accord, invested with splendour and filled both heaven and earth.

6. These (rivers) flew murmuring as if being filled with water, they were uttering sounds (of joy). Ask them what is this they say, what is the encompassing cloud that the waters break through?

7. What do the sacred expiatory streams declare to me? the waters receive the reproach of INDRA: my son has slain VRITRA with the mighty thunderbolt: he has set those rivers free.

8. [Yama-deva speaks.] Exulting in youthful mother brought thee forth exulting, KUSHAVA swallowed thee, exulting the waters gave weight to the infant INDRA, exulting rose up by his strength.

9. VYASA exulting and striking (hard blows) smote thee VICHAVAN upon the jaw whereupon being so smitten thou provedst the stronger, and didst crush the head of the wave with the thunderbolt.

10. As a heifer bears a calf, his mother (ĀDITI) bore INDRA mature (in years) strong irresistible vigorous, energetic invincible (destined) to follow his own course, heedful of his person.

11. His mother inquired of the rights INDRA have these duties deserted thee my son? then INDRA said, VISENT my friend (if thou) propose slaying VṚTRA, exert thy greatest prowess.

12. Who has made thy mother a widow? who has sought to slay the sleeping and the waking? what deity has been more gracious than thou since thou hast slain the father having seized him by the foot?

13. In extreme destitution I have cooked the entrails of a dog. I have not found a comforter among the gods: I have beheld my wife disrespected then the falcon, (INDRA) has brought to me sweet water.

#### IV. 2. 9

The deity is INDRA; the *Rishi* VAMADRYA; the metre *Trishubhā*.

1. INDRA wielder of the thunderbolt, all the protecting deities who are reverently invoked, and both the Heaven and the earth glorify thee who art verily one alone mighty, vast and pleasing of aspect, for the destruction of VṚTRA.

2. As elders (send forth their young) so the gods have sent thee (against VṚTRA) thence thou becamest, INDRA who art the abode of truth the sovereign of the world: thou hast slain the slumbering AṂI for (the release of) the water and hast marked out (the channels of) the all delighting rivers.

3 On the day of full moon thou hast slain with the thunderbolt the insatiable unnerved ignorant unapprehending, slumbering Ahi obstructing the going-downward-flowing (streams)

4 INDRA by his strength has agitated the exhausted firmament as wind by its violent (gusts agitates) the water exulting in his strength he has divided the solid (clouds) and has shattered the peaks of the mountains

5 The MARUTS have hastened to thee like mothers to their young like chariots they have rushed in along (with thee) thou INDRA hast satisfied the flowing streams thou hast shattered the clouds thou hast set free the obstructed rivers.

6 Thou hast made the vast all cherishing and exuberant earth delighted with (abundant) food and bounteous water for (the sake of) TURVITI and VAYYA thou hast made the rivers easy to be crossed

7 INDRA has filled the youthful rivers the parents of plenty the corroders (of their banks) like armies destructive (of their foes) he has inundated the dry lands and (satisfied) the thirsty travelers he has milked the barren cows when the *Asuras* had become the lords of

8 Having slain Vritra he has liberated many mornings and years that had been) swallowed up by darkness and he's set the rivers free INDRA has released the imprisoned rivers encompassed (by the cloud) to flow upon the earth

9 Lord of horses thou hast brought the son of Asau from his dwelling where he was being devoured by the ants when extricated although bound he distinguished

the serpent and when he came forth the joints that had been sundered in the ant hill were restring.

10 The sage (VAMADEVA) knowing royal INDRA the ancient deeds of thee who art all wise has proclaimed the actions such as thou hast performed them, generative of our self evolved and beneficial to man.

11 Glorified (in the past) glorified INDRA at present, satisfy thy worshipper with thou art versed (are filled with water) lord of horses, a new hymn has been made for thee, may we possess of chariots, be ever diligent in thy praise.

#### IV. 2. 10

The deity, *Rik*, and metre as before.

1 May the illustrious INDRA the granter of desires, come to us, whether from star or nigh for our protection, he who is the lord of men, armed with the thunderbolt, overcoming his foes in conflict and in combats (attended) by the most illustrious (MARUTS)

2 May INDRA looking down upon us come with his steeds to our presence for our protection and enrichment may the mighty thunderer the possessor of wealth (aiding us) in battle be present at this our sacrifice

3 Thou, INDRA placing us before thee, shalt receive this sacrifice our holy offering, and as the huntsman (kills his game) may we, thy worshippers, holder of the thunderbolt for the acquirement of riches through thee, be victorious in battle

4 INDRA the giver of food be near to us, favourably disposed, and anxious for our (good), drink of the effused,

prepared exhilarating *Soma* and be pleased by the (sacri-  
ficial) food (offered) with the noon-day *AVASTA*.

5 Like a man boasting of his wife I glorify that INDRA  
who is invoked of many who is hymned by recent sages  
(who is) like a tree with ripe fruit like a victorious  
(warrior) skilful in arms.

6. He who is vast and self-sustained like a moon and  
the radiant and formidable INDRA born of oak for the  
destruction (of the foes of the gods), the wielder of the  
ancient thunderbolt, charged with splendour like a jar  
(filled) with water.

7 Of whom there is no opposer by (reason of) his birth  
nor any destroyer of the wealth that accomplishes (pious  
works) powerful and resplendent (INDRA), the invoked  
of many do thou who art the showerer (of benefits) bestow  
upon us riches.

8 Thou rulest over the riches and the dwellings of  
men, thou art the rescuer of the herd of cattle thou  
art the giver of instruction the saviour in battles, and the  
distributor of great heaps of riches.

9 By what wisdom is he who is most wise renowned?  
by that wherewith the mighty INDRA repeatedly does  
(great things) he is the especial officer of the manifold  
sin of the worshipping, and bestows wealth upon his  
adurer.

10 Harm us not but cherish us, INDRA bestow upon  
us that abundant wealth which it is thine to give to the  
donor (of the oblation) praising thee we celebrate thee  
at this sacred rite, which is new and excellent, and (at  
which the oblation) is proper to be presented.



11 Glorified (in the past) glorified INDRA : at present satisfy the worshipper with food as rivers (are filled with water) lord of horses, a new hymn has been made for thee man, we possessed of chariots be ever delighted in (thy) praise

## IV. 2. 11.

The deity, *Rishi*, and metre as before

1 May INDRA come to us for our protection and being praised (by us) may the mighty hero be exhilarated along with (us) at this rite he whose energies are many may be like the radiant sun recruit his own overpowering vigour

2 Glorify the powerful leaders of that renowned and opulent (INDRA) whose victorious and protecting energy rules over men like a universal sovereign entitled to veneration

3. May INDRA accompanied by the MARUTS. come quickly for our protection from the heaven, from the earth, from the firmament or from the waters, from the sphere of the sun from any distant region from the abode of the rains

4 We glorify in solemn rites this INDRA who rules over substantial abundant riches who by his prowess is victor over (hostile) foes, who by his munificence brings excellent (wealth) to the presence (of his worshippers).

5. Let the invoking priest bring to our dwellings that (INDRA) who, firmly fixing the (world) returns food for (sacrificial food) and (utters) a voice enjoining (on us) to

worship. he who is to be propitiated by praises. who is adored by many.

6. When the repeaters of (his) commendations abiding in the dwelling of the worshipper approach INDRA with praise, may he who is our great sustainer in conflicts, whose wrath is difficult to be (appeased) become the ministering priest of the master of the house.

7. True it is that it is might of the son of the protector of the world, the showerer (of benefits), affects for his advantage the offerer of praise. it (prevails) in the secret (thoughts) of the worshipper and in his dwelling, for (the accomplishment of his) pious acts (the attainment of his) desires and his delight.

8. Inasmuch as he has opened the doors of the cloud and has supplied the rapid courses of the waters with (additional) torrents, so when the pious have recourse to INDRA for food, he finds (a) in the haunt of the *Gaura* and *Garuga*.

9. Thy auspicious hands, INDRA, are the doers of good deeds. thy two hands, INDRA, are the extenders of wealth to him who praises thee. what, INDRA, is this delay? why dost thou not exultate us? why art thou not delighted to make us gifts?

10. Thus (glorified) INDRA who is faithful (to his word) the lord of wealth the slayer of VETRA bestows riches on man, so that the praised of many give us riches for our pious acts that I may eat of thy divine food.

11. Glorified (in the past), glorified, INDRA at present, satisfy thy worshipper with food, as rivers (are filled

with water) lord of horses a new hymn has been made for thee may we possessed of chariots be ever doughted in (thy) praise.

## ANUVAKA 111

## IV 3 1

The deity, *kṛishā*, and metre as before

1 Since the great and mighty INDRA is propitiated by our (oblations), since he desires (things) from us may he the possessor of opulence who comes wearing the thunderbolt by his strength accept the (sacrificial) food the hymn, the *Soma* libation and the prayers

2. The showerer (of benefits) casting with his hands the quadrangular bolt that causes rain, fierce the chief of leaders, the achiever of (glorious) acts is desirous of the prosperity of the avesting *Parashara* (river) whose (bordering) districts he has frequented through regard

3. Who divine most divine as soon as born (was endowed) with abundant vigour and great energies, holding in his arms the willing thunderbolt and causing by his strength (both) heaven and earth to tremble

4. All the high places, and the many low places the heaven and the earth trembled (through fear) of the mighty (INDRA) at his birth the strong (INDRA) chenshes the parents of the moving (sun) and the winds like men, make a noise in their peregrination

5. Of thee INDRA who art mighty, great are the deeds and to be proclaimed at all sacrifices inasmuch as unghounded hero thou sustaining (the world) hast by thy strength slain Agni with the irresistible thunderbolt

6. Most powerful INDRA, all these thy exploits are verily true- (through fear of thee) the showerer (of benefits) the cows shed milk from their udders- then benevolent-minded (INDRA) the rivers fearing thee flow with rapidity.

7. Then INDRA lord of horses (the divine sister, rivers) praise (thee) for thy protection when thou didst set them free to flow, after having been impeded (by VRITRA) through a long confinement.

8. The exhilarating Soma juice has been expressed now may the current flow to thee and may the expiatory power of the illustrious utterer of praise be directed towards us as the quick rider holds firmly the reins of the steed.

9. Enduring INDRA bestow upon us energies excellent, superior powerful, bring under subjection to us enemies deserving of death- demolish the weapon of the malevolent man.

10. Hear our praises, INDRA, and bestow upon us many kinds of food- fulfil all our desires and know thyself, MAGHAVAN to be to us the donor of cattle.

11. Glorified in the past, glorified INDRA at present satisfy thy worshipper with food as rivers (are filled with water) lord of horses a new hymn has been made for thee may we possessed of chariots be ever diligent in (thy) praise.

## IV. 3. 2

The deity *Rishi* and *vetra* as before — or the deity of the third, fourth, and tenth verses may be *Rita*.

1. In what manner may (any one) extol the mighty INDRA ? at the sacrifice of what worshipper may (i.e., propitiated) be present drinking the sacrifice (Soma beverage) desirous of the (sacred) food and pleased (by the oblation) ? the mighty INDRA is borne (to the rite) for the purpose of bestowing brilliant wealth.

2. What hero has enjoyed his fellowship (in battle) ? who has been a sharer in his benevolent thoughts ? when does any one appreciate his wonderful bounty ? when is he (present) for the promotion of the prosperity of the man who glorifies and worships him.

3. How is it that INDRA hears (the worshipper) who invokes him ? and hearing how does he know his necessities ? what are his gifts of gold, why have they tended him the fulfilment (of the desires) of him who offers praise ?

4. How does he who glorifies INDRA and is diligent in his worship although encountering opposition obtain from him wealth ? may the divine INDRA be the appreciator of my praises. when accepting the sacrificial food he is propitiated towards me.

5. When in what manner at the dawning of this morning has the divine INDRA accepted the friendship of a mortal ? when and in what manner (is) his friendship (manifested) to the friends who have spread out the desirable and suitable (offerings) before him ?

6. May we in any manner proclaim thy friendship for thy friends ? when may (we make known) thy fraternal

regard ? the efforts of the well-looking INDRA are for the happiness of all the wonderful form of the moving (INDRA) is, like the sun, ever wished for

7. Revolving to kill the oppressing, malevolent (*Rakshas*) not acknowledging INDRA he sharpened his sharp weapons for (her) destruction, and the fiercer (INDRA) the concener of debts, has kept afar the unknown dawns in which the debts (are to be paid)

8. Many are the waters of *Rata* the adorator of *Rata* destroys in equities the intelligent and brilliant praise of *Rata* has opened the dual (ears) of man

9. Many are the stable sustaining delightful forms of the embodied *Rata* by *Rata* are (the pools) expectant in food by *Rata* have the kine entered into the sacrifice

10. The (worshipper) subject to *Rata* (to be with) verily enjoys *Rata* the strength of *Rata* is (developed) with speed and is desirous of (possessing) water to *Rata* along the whole unperforated heaven and earth, supreme much kine they yield their milk to *Rata*

11. Their (daughters) gathered, INDRA at present, satisfy the worshipper with food as rivers (are filled with water) lord of horses, a new arm has been made for thee, now we possessed of chariots, he ever diligent in the praise

#### IV 3 3

The deity, *Rishi* and *mantra* as before.

1. What suitable praise may bring the son of strength, INDRA, before us, to give us wealth, the hero, the lord of

cattle is the dear old man of the wealth of his adversaries to him who glorifies him.

2 He INDRA is to be invoked for the destruction of VĪTRĀ. He the deservedly praised is to be worshipped, the real donor of wealth. He MACĀVĀN gives wealth (acquired) in battle to the mortal who offers him a prayer and libations.

3 Men verily call upon him in battle. The (pious) inflictors of austerities upon their persons constitute him their preserver when both (the worshipper and the priest) approach together the mountain INDRA. Men (succeed) in (obtaining) the gift of sons and grandsons.

4 Powerful INDRA men variously dispersed come mutually together to celebrate sacred rites for the sake of obtaining rain. When men who are combatants assemble in battle, there are some of them who rely upon INDRA.

5 Thereupon some verily worship the powerful (INDRA) thereupon one man prepares the buttered cakes that he may offer it to (INDRA). Thereupon the offerer of the Soma he distinguishes from him who presents no libation, thereupon some one rejoices to worship the showerer (of benefits).

6 INDRA bestows wealth upon him who offers a libation to him. Besought through a mother's loins and with an humble mind, makes him who is devoted to him his friend in combats.

7 INDRA accepts graciously the praises of his devoted (worshipper), who to-day pours out the libation to him who toasts the buttered cakes or fries the barley for INDRA, exercises towards him the power that grants his desires.

8 When the destroyer of enemies) distinguishes a mortal foe when the lord is engaged in the long (continuous) battle (his) bridle summons to the dwelling the showerer (of benefits) encompassed by the offerings of the libation

9. A man has realized a small price for an article of great value, and again coming (to the buyer he says) this has not been sold, I require the full price but he does not recover a small price by a large (equivalent) whether helpless or clever they adhere to their bargain

10 Who buys of me INDRA with ten bunch kine? what he shall have slain your foes then let (the purchaser) give him again to me

11 Glorified in the past) glorified INDRA at present, satisfy thy worshipper with food as rivers (are filled with water) and of horses a new hymn has been made for thee now we possessed of chariots be ever diligent in thy praise

#### IV. 3. 4

The deity, *Indra*, and metre as before

1 What friend of mine or worshipper of the gods, enjoying the friendship of INDRA has to-day enjoyed (to-day) what offering of the libation on the kindled fire procures him (sufficiency) for his great and unbounded protection?

2 Who has reverenced with (statable) words the (deity) worthy of the libation? who is devoted (to him)? who supports the cattle (given by him)? who desires the



society of INDRA ? who has friendship ? who his fraternity ?  
 who (has recourse) to the sage INDIRA for protection ?

3 Who solicits to day the protection of the gods ?  
 who glorifies the *Adityas*. ADITI light ? of whose effused  
 lustre do the ASHWINS INDRA &c. drink at will,  
 propitiated by his praise ?

May AGNI the bearer of oblations grant him felicity,  
 and long behold the rising sun (in the dwelling of him)  
 who says, let us offer libations to INDIRA, leader (of rites),  
 the friend of man the chief leader amongst leaders

His neither many nor few can molest pray ADITI  
 grant him infinite happiness, the performer of pious acts  
 is dear (to INDRA) dear to INDRA is he whose mind is  
 intent upon him, dear is he who approaches him with  
 homage, dear to him is the offerer of the libation

6 This hero INDRA, the prompt discomfiter of foes,  
 who is to be approached with homage, grants special  
 maturity to the presenter of the libation he is not the  
 kinsman nor friend nor relative of him who offers no  
 libation (to him) he is difficult of access and the punisher  
 of him who repeats not (his) praise

7 (INDRA) the drinker of the effused *Soma* contracts  
 no friendship with the wealthy trader who offers not any  
 libation he takes away his wealth, destroys him when  
 destitute but he is a special (friend) to him who presents  
 the libation and oblation.

8 The most exalted the most blameless (invoke) INDRA,  
 the middle (classes) invoke INDRA those going those  
 stopping (invoke) INDRA, those dwelling at home those

going to battle , invoke) INDRA men need ag for , invoke  
INDRA.

#### IV 3 5

The deity of the three first stanzas is said to be either INDRA or PARANATHA in the first case the *Rishi* is VAMADRYA in the second INDRA the deity of the other verses is the *Shyva* or Hawk VAMADRYA is the *Rishi* & the metre is *Trishtubh*

1 I have seen MANU and SURYA I saw the wise *Rishi*  
KAKSHIVAT I have befriended KURSA the son of ABJANI  
I am the far-seeing USHANAS so behold me

2 I gave the earth to the venerable (MANU) I have  
breathed rain upon the earth who presents oblations  
I have let forth the sounding waters the gods obey my  
will

3 Exhilarated (by the *Soma* beverage) I have destroyed  
the ninety and nine cities of SHAMBARA the hundred h  
I gave to be occupied by *Dandasa* when I protected  
him *Atah gaa* at his sacrifice

4 May this bird *Ma* be pre-eminent over (other)  
hawk+ since with a wheelless car the swift winged bore  
the *Soma* accepted by the gods to MANU

5 When the bird (intimating (its grandeur) carried  
off from hence (the *Soma*) it was at large (flitting) swift  
as thought along the east path (of the firmament) it  
went rapidly with the sweet *Soma* plant and the hawk  
thence required celebrity in this world.

6 The thrush-like bird conveying the *Soma* plant  
from afar the bird attended by the gods brought

resolute of purpose the aloft the exhilarating *Soma* having taken it from that lofty heaven.

7 Having taken it the hawk brought the *Soma* with him to a thousand and ten thousand sacrifices and thus being provided the performer of many (great) needs the unbewildered (INDRA) destroyed in the exhilaration of the *Soma*, (his) bewildered foes.

#### IV. 3 6

The deity is the Hawk, or *Parabrakha* under that personification, the *Bṛhat* is *YAMANEVA*, the metre is *Trishtubh*, except in the last verse, in which it is *Shakuni*.

1 Being still in the germ I have known all the births of these devities in their career a hundred bodies of iron confined me but as a hawk I came forth with speed.

2 That embryo did not beguile me into satisfaction but by the keen energy (of divine wisdom) I triumphed over it the imperator of all the sustainer of many a conqueror the foes (of knowledge) and expanding, passed beyond the wilds (of worldly troubles).

3 When the hawk screamed (with exultation) on his descent from heaven and (the guardians of the *Soma*) perceived that the *Soma* was (carried away) by it then, the archer *Krishanu*, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it.

4 The straight flying hawk carried off the *Soma* from above the vast heaven as (the *Ashvins* carried off) *Bhūjya* from the region of INDRA, and a falling feather from the middle of the bird dropped from him wounded in the conflict.

5 Now may MAGHAVAN accept the pure nutritious (sacrificial) food in a white pitcher, mixed with milk and curds offered by the priests—the upper part of the sweet (beverage) to drink for his exhilaration, may the hero accept ( ) to drink for (his) exhilaration.

### IV. 3-7

The *kritas* are *INDRA* and *SOMA*. *Rik* and metre as before.

1 Through that friendship *SOMA*, which has united thee with thy (friend) *INDRA* he has made the waters flow for man. He has slain *AGNI*, he has sent forth the seven rivers and has opened the shut upsources (of the streams).

2 With thee *SOMA* for his ally, *INDRA* has quickly taken off by force the wheel of the chariot of the un-abiding above with the swift and stationary (firmly set) the everywhere going wheel (of the car) of the great oppressor has been taken away.

3 *INDRA* has slain the *Dasyus*, *SOMA* in battle. *AGNI* has consumed them before the noon. He (*INDRA*) has destroyed the whole of many thousands as in *Libers* are the destroyers of those going upon their own business in a difficult and dangerous (place).

4 *INDRA* thou hast made these *Dasyus* devoid of all (good qualities), thou hast made the servile races abject (and) *SOMA* and *INDRA*, ripe (and) destroy (your) enemies except (out) homage for their destruction.

5 Possessor of both the destroyers of foes, *INDRA* and *SOMA* thou hast made one that thou have distributed great

numbers of horses. one of the cattle which had been concealed and the lute which thou hast recovered by your strength

## IV. 3. 8.

The deity is INDRA, the *ṛ̥̌* is and metre as before.

1 Honoured with accepted (sacrifices) thou art come INDRA exiting with thy steeds to our sacrifices for our protection, thou who art the lord glorified by hymns, whose wealth is truth.

2 May INDRA, the friend of man, the omniscient come to thy sacrifice when invoked by the offerers of libations, he who is possessed of good horses, who is fearless, honoured by the effusers of libations who rejoices with the horses (the *Maruts*)

3 Let (a's worshipper) cause his ears to listen so as to invigorate him (by praise) and to give him pleasure in every acceptable place and being well moistened with the *Soma* juice may the vigorous INDRA render the holy places (conducive) to our wealth and free from danger

4 (That INDRA) who repairs to the suppliant for (his, protection, to the sage in this manner invoking and praising him) he who armed with the thunderbolt places, of his own accord, hundreds and thousands of swift-going (horses) in the shafts (of their cars)

5 Opulent INDRA may we who are protected by thee, who are intelligent, devout and offerers of praise, be participant with thee for the sake of distributing

brilliant wealth, and abundant food, entitled to (our) commendation

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#### IV. 3. 9

The deity and *Rishi* as before, the metre is *Gajatri*, except in the last stanza, in which it is *Anushtubh*.

1 There is no one, INDRA superior to thee, no one more excellent (than thou), slayer of *Vritra* there is no one, verily, such as thou art

2. Verily men are attached to thee as are all the wheels (to the body of the waggon) in truth thou art great and renowned

3 Verily all the gods, with thee (for) their strength, have warred (with the *Asuras*), wherefore thou hast destroyed by day and by night

4 In which (contests) for the sake of *Kutsa* and his allies, thou hast stolen INDRA the (wheel of the car) of the sun

5 In which (contests) thou singly matched hast warred with all those opposing the gods: thou INDRA hast slain the malignant

6. In which (contests) INDRA thou hast, for the sake of a mortal, discomfited the sun, and hast protected *Etasa* by (thine) exploits

7 Wherefore, slayer of *Vritra*, opulent INDRA, hast thou thereupon become most incensed, and, in consequence, hast slain the son of *Danu* (*Vritra*) in this firmament

8. Inasmuch INDRA, as thou hast displayed such manly

proWess, thou hast slain the woman the daughter of the sky, when meditating mischief

9 Thou, INDRA, who art mighty hast enched the glorious lawn the daughter of heaven

10 The terrified USHAS descended from the broken waggon when the (saw-wreath of benefits) Lac smashed it

11 Then her shattered waggon reposed (on the bank) of the *Vaposh* (river), and she departed from afar

12 Thou hast spread abroad upon the earth by thy contrivance the swollen *Sordha* when arrested (on its course)

13 By valour thou hast carried off the wealth of SHUSHTA, when thou hadst demolished his cities.

14 Thou hast slain the slave SHAMBARA, the son KULBARA, hurling him from off the huge mountain.

15. Thou hast slain the five hundreds and thousands (of the followers) of the slave VARCHIN (surrounding) him like the felles (round the spokes of the wheel).

16 Thou INDRA, who art *Shatakratu* hast made PARAVRU the son of AGRU, participant in sacred hymns.

17 The lord of acts the wise INDRA was borne across (their difficulties) TURVISHAS and YADU when denied inauguration.

18 Thou hast slain at once those two *Argas* ARNA and CHITRABATHA, (dwelling) on the opposite (bank) of the *Sarayu*

19. Slayer of VERTHA, thou hast restored the (one who was) blind the (other who was) lame, both abandoned (by their kin) (it is not possible) to exceed the happiness that is given by thee.

20 INDRA has overturned a hundred stone-balls for Divodas, the donor of oblation.

21 He put to sleep by delusion with his destructive (weapons), thirty thousand of the service (races), for the sake of DABHITI

22, Slaver of VRITRA, thou art the same (to all thy worshippers), the lord of cattle, who castest down all these (thine enemies)

23. When indeed INDRA thou exertest thy vigorous manhood there is no one at the present time who may resist it

24 Destroyer of foes may the divine ARYAMAN distribute thy precious wealth, (may) PUSHAN (bestow it), (may) BHAU (bestow it), may the toothless deity bestow the desired wealth.

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#### IV. 3. 10

The deity, *Rishi*, and metre as before, but verses three, four, and five are in a variety of *Gayatri*, termed *Padakṛitā*, having seven instead of eight syllables in each of the three divisions.

1 By what means may he who is ever augmenting, who is wonderful, who is our friend, be present with us, by what most effective rite?

2 What genuine and most esteemed of the exultating juices of the (sacrificial) beverage may inspire thee to demolish the substantial treasures (of the foe)

3. In, thou the protector of us thy friends and praisers be present with a hundred protections

4 (Induced) by the praises of men, return like a revolving wheel to us, dependent (upon thy favour).



5. Thou comest in a downward (direction) to sacred rites, as do to thine own station. I glorify thee together with the sun.

6. When thy praises, and these sacred rites INDRA are addressed to thee, they first belong to thee and next to SURYA.

7. Lord of holy acts, they call thee MAGHAVAN the munificent, the resplendent.

8. And verily thou gavest promptly abundant wealth to him who praises thee and offers thee libations.

9. Adversaries diminish not thy hundred-fold opulence nor resist the energies of thee opposing (them).

10. May thy hundred (th) thousand, protections preserve us—may all (thy) desires (be for our defence).

11. Select us INDRA, on this occasion for thy friendship, for our welfare, for vast and splendid riches.

12. Favour us, INDRA, daily with infinite riches, (protect) us with all protections.

13. With fresh protections, INDRA like a warrior open for us those pastures filled with cattle.

14. May our chariot INDRA for repelling brilliant unfading, proceed (everywhere) possessing us of cattle and of horses.

15. SURYA, make our fame exalted among the gods, as (thou hast placed) the sky—the shedder of most copious rain, above (all other regions).

## IV. 3. 11.

The deity, *Rishi*, and metre as before.

1 INDRA, slayer of VRITRA come to us quickly thou who art mighty, (come) with mighty protections.

2. Wonderful INDRA wanderer at times (through space), thou art verily the granter of (our) desires. and doest what is marvellous for the protection (of those who are engaged) in wondrous works.

3. Thou destroyest by thy might the fierce assailing foe, associated with the humble friends who are along with thee.

4 We, INDRA, are along with thee, we zealously glorify thee do verily protect us all.

5. Wielder of the thunderbolt, do thou come to us with wondrous, irreproachable irresistible protections.

6. May we, INDRA be the friends of one like thee, possessed of cattle allied (to him) for (the sake of) abundant food.

7 For thou alone INDRA art lord over food combined with cattle, therefore do thou grant us ample food.

8. None change thy purpose, INDRA, object of laudation, when being praised, thou desirest to bestow wealth upon the praisers.

9. The *Gotamas* glorify thee INDRA, with praise, that thou mayest grant wealth, and for the sake of abundant food

10. We proclaim thy prowess whereby exultated (by the *Soma*), and having gone against them thou hast demolished the servile cities.

11. The pious celebrate thy manly exploits, INDRA, object of adulation, when the juices (of the *Soma*) are effused.

12. The *Gotamas*, offerers of praise, exalt thee, INDRA; bestow upon them food and posterity.

13. Although, INDRA, thou art the common property of (all) worshippers, we invoke thee (such) as thou art (for ourselves).

14. Giver of dwellings, be present with us, drinker of the *Soma*, be exhilarated by the beverage of the juices.

15. May the praise (of us) who are devoted (to thee), INDRA, give thee to us; guide thy horses towards us.

16. Eat (INDRA) our cakes and butter, be pleased by our praises as a libertine (by the caresses) of a woman.

17. We solicit, INDRA, for a thousand well-trained, swift going horses, for a hundred jars of *Soma* juice.

18. We seek to bring down from thee, thousands and hundreds of cattle: may riches come to us from thee.

19. May we obtain from thee, ten golden ewers, for thou slayer of VṚITRA art a bountiful giver.

20. A bountiful giver art thou, INDRA, give bountifully to us; (give) not little, bring much, for verily thou desirest to give much.

21. Verily thou art renowned amongst many as a bountiful giver; hero, slayer of VṚITRA, make us sharers in wealth.

22. Wise INDRA, I praise thy brown (horses), bestower of kine (who art) not regardless (of thy worshippers): with those two steeds terrify not our cattle.

23 Like two puppets on an arranged, new and slender stage, thy two brown (steeds) are brilliant at sacrifices.

24 Thy two innocuous brown (steeds) are sufficient at sacrifices for me, whether going (to them) in (a waggon drawn by) oxen, or going without (such) a conveyance.

## ANTHAKA IV

### IV. 4 1

The deities are the RIBHUS, the Ribh is VAMAD VA, the metre is *Trishtubh*.

1 I send my prayer as a messenger to the RIBHUS, I solicit (of them) the Ribh e w the yeller of the white milk for the dilution (of the *Soma* libation) for they, as swift as the wind, the doors of good works, were borne quickly across the firmament by rapid steeds.

2 When the RIBHUS by honouring their parents with renovated (youth) and by other works had achieved enough they thereupon proceeded to the society of the gods and considerate they bring maintenance to the devout (worshipper).

3 May they who rendered their decrepit and drooping parents, when like two dry posts again perpetually young VAJA VIBHVAṆ and RIBHU associated with INDRA, drinkers of the *Soma* juice, protect our sacrifice.

4 As much as for a year the RIBHUS preserved the (deer) e w as much as for a year they invested it with flesh mamsa e as for a year they continued its beauty, they obtained by their acts immortality.

5 The eldest said let us make two ladies; the youngest

san' let us make three TWASHTRI RIBHUS has applauded your proposal.

6 The men (the RIBHUS) spoke the truth for such (uses) they made and thereupon the RIBHUS partook of that libation TWASHTRI beholding the four ladies, brilliant as day, was content.

7 When the RIBHUS reposing for twelve days remained in the hospital, of the unconcealable (sin), they rendered the fields fertile they led forth the rivers, plants sprung upon the waste, and waters (spread over) the low (places).

8 May those RIBHUS who constructed the firm-abiding, wheel-conducting car; who formed the all-encompassing multi-form, matchless, they who are the bestowers of food, the doers of great deeds, and dexterous of hand, fabricate for us riches.

9 The gods were pleased by their works illustrious in act and in thought VATA was the artifice of the gods, RIBHUKASHIN of INDRA, VIBHMAN of VARUNA.

10 May those RIBHUS who gratified the horses (of INDRA) by pious praise, who constructed for INDRA his two docile steeds bestow upon us satiety of riches and wealth (of cattle), like those who devise prosperity for a friend.

11 The gods verily have given you the beverage at the (third sacrifice of the) day, and its exhilaration, not through regard, but (as the gift of one wearied out (by penance)) RIBHUS who are so (eminent) grant us verily, wealth at this third (dharma) sacrifice.

## IV 4 2

The deities, *Rishis*, and metre as before

1 RIBHU, VIBHWAṆ VAJA, and INDRA do you come to this our sacrifice, to distribute precious things for the divine work has indeed now desired the drinking of the *Soma* on the (appointed hours of the) days therefore the exhilarating draughts are collected for you

2. Resplendent with (sacrificial) food, prescient of your (celestial) birth he exhilarates RIBHUS along with the RIBHUS the exhilarating draughts are collected for you as well as pious praise do you confer upon us riches with excellent posterity

3. This sacrifice, RIBHUS, has been instituted for you, the which you, who are eminently resplendent, have accepted after the manner of men before you have the propitiator (libations) been placed for VAJAS you are all entitled to precedence

4. Now leaders (of rites) the treasure that ought to be presented is to be given to the mortal performer (the sacred rite, the offering (of the libations) drink VAJAS, (drink) RIBHUS I present it to you at the third solemn assembly convening for your exaltation

5 VAJAS RIBHUKSHANA to this (of rites) come to us (of gifts), exceeding wealth these draughts (of *Soma*) proceed to you at the decline of day like newly-delivered cows to their stall

6 *Soma* (of the deity) come to this sacrifice, involved with venerable gifts of precious things, associated with INDRA and along with me the agent participate in being gratified (as the libator) drink of the sweet *Soma* juice

7. Sympathizing in satisfaction with VARUNA, drink INDRA the *Soma* juice—drink it thou who art entitled to praise—sympathizing with the *Maruts*—drink sympathizing with the first drinkers, with the drinkers (at the sacrifices) of the *Ritas*, sympathizing with the protectresses of the *oxes* (of the gods) the giver of wealth.

8. *RIBHUS*—be exhilarated—sympathizing with the *Adityas*—sympathizing with the *Parvatyas*—sympathizing with the divine SAVITRI—sympathizing with the wealth bestowing (letties of the) rivers.

9. *RIBHUS*, who by your assistance (gratified) the *ASHWINs*—who (renovated your) parents—who (restored) the cows—who fabricated the horses—who made armour (for the gods)—who separated earth and heaven—and who the adityas (2 leaders of rites) accomplished (acts productive of) good results.

10. *RIBHUS*—who possess wealth comprising cattle—food—prize—advantages—and a abundant sustenance—do you—who are the first drinkers (of the *Soma*)—bestow upon us—who are exhilarated (with wealth)—and (upon those) who laud your liberality.

11. *RIBHUS*—do not leave away—let us not leave you (thirsting)—(be present) unrepelled at this sacrifice, be exhilarated—be going with INDRA with the *MARUTs*—and with (other) brilliant (divinities) for the distribution of wealth.

#### IV. 4 3

Deities, *Ribhu*, and metre as before

1. Come other sons of strength—sons of SODRANWAN, *RIBHUS*—do not leave away, may the exhilarating juices proceed to you at this sacrifice, after the nuadivut INDRA.

2 May the munificence of the RIBHUS come to me on this occasion (since) there has been the drinking of the effused *Soma* in consequence of one ladle having been made fourfold by thy dexterous and excellent work

3 Ye I have made the ladle fourfold and have said (to AGNI), assent (to the division) therefore have you gone, VAJAS, the path of the immortals dexterous-handed RIBHUS (you have joined) the company of the gods

4 What sort of ladle was that which by skill you have made four? now pour forth the *Soma* for their examination, drink RIBHUS of the sweet *Soma* libation

5 By your (marvellous) deeds you have made your parents young by your deeds you have made the ladle (fit) for the drinking of the gods by your deeds you have made the two horses, the bearers of INDRA swifter than (an arrow from) a bow, RIBHUS who are rich in (sacrificial) food

6 Distributors of food RIBHUS, showerers (of benefits) exhilarated (by the *Soma* draught) fabricate wealth, comprising all posterity for him who pours out for your satisfaction the sacred libation at the evening of day

7 Drink lord of horses INDRA the libation offered to Agni, the noon-day libation is done for thee, but in the evening drink with the munificent RIBHUS, whom INDRA thou hast made thy friends by good deeds

8 By your sons of strength who have become gods (by your good deeds) soaring aloft in the sky like falcons, bestow upon us riches sons of SUBHANYAN, who have become immortals



9 Dexterois-handed since you have instituted through  
 ces re of good works the third sacrifice which is the  
 bestower of wealth therefore RIBH & drink this effused  
*Soma* with exhilarated senses.

#### IV. 4 4

The metres and *Rishis* as before the metre is *Jagati*, in the last  
 verse *Tushtak*.

1 The glorious four wheeled car (of the ASHWINS  
 made RIBHUS & you) traverses the firmament without  
 horses without reins great was that proclamation of  
 your divine (power) when RIBHUS you encompass heaven  
 and earth

2 We invoke you respectfully Vajas and RIBHUS,  
 drink of this libation for you are the wise sages who  
 by mental meditation made the well constructed un-  
 derlying car (of the ASHWINS)

3 Therefore Vaja RIBH VISHWAN was of a great-  
 ness pre-eminence amongst the gods that you made your  
 aged and infirm parents again young (and able) to go  
 (where they would)

4 You have made the single milk hearded by your  
 (marvellous) acts you have clothed the cow with a (new)  
 hide, therefore you have obtained immortality amongst  
 the gods & chakts Vajas and RIBHUS are to be eagerly  
 glorified

5 From the RIBHUS may come to the best and most  
 productive of food (come to me) that which the leaders  
 of rites renowned together with the Vajas have

engendered, that which has been fabricated by VISHWAN and is to be celebrated at sacrifices that which, deities you protect, that is to be beheld.

6 He is vigorous and skilled in war he is a *Rishi* worthy of homage. he is a hero. the d. slayer of foes invincible in battles. he is possessed of ample wealth and (is blessed) with excellent posterity whom VASA and VIDHWAN, whom the RIBHUS protect

7 An excellent and agreeable form. has been assumed by you (this is our own) praise VASAS and RIBHUS be gratified (thereby) for you are wise experienced and intelligent such we make you known (to be) by + us (our) prayer

8 Do you who are wise (bestow) upon us a requital of our praises, all enjoyments that are good for man and fabricate for us RIBHUS riches and food. resplendent. invigorating overpowering (foes) and most excellent

9 Gratified (by our worship) fabricate for us on this occasion progeny and wealth and reputation, with numerous adherents grant to us. RIBHUS abundant sustenance wherewith we may greatly excel others

#### IV 4 5

*Pratya* and *Rishi* as before, the metre of the first four verses is *Tristubh*, of the rest *Anushtubh*.

1 DAYE VASAS RIBHUS come to our sacrifice by the path revealed by the gods inasmuch as you gracious (RIBHUS) have maintained sacrifice amongst the people, (the progeny) of MANU for (the sake of) securing the prosperous course of days

2. May these sacrifices be (acceptable) to you, O heart and mind, may the wheaten (juices) mixed with butter flow to you, the libations are prepared for you, may they when drunk animate you for glorious deeds.

3. As the offerings sent to the gods at the third (daily) sacrifice supports you, VAJAS, RIBHUKSHANS, as the praise, then recited supports you, therefore like MANU, I offer you the *Soma* juice along with the very radiant (deities) among the people assembled at the solemnity.

4. VAJINS, you are borne by stout horses mounted on a brilliant car, have jaws of iron, and are possessed of treasures, sons of INDRA, grandsons of strength, this last sacrifice is for your exhilaration.

5. We invoke you, RIBHUKSHANS, for splendid wealth, mutually co-operating, most invigorating in war, affecting the senses, ever sufficient and comprehending horses.

6. May the man whom you, RIBHUS and INDRA, favour, be ever liberal by his acts, and possessed of a horse at the sacrifice.

7. VAJAS, RIBHUKSHANS, direct us in the way to sacrifice, for you, who are intelligent, being glorified (by us) are able to traverse all the quarters (of space).

8. VAJAS, RIBHUKSHANS, INDRA, NASATYAS, command that ample wealth with horses be sent to men for their enrichment.

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#### IV. 4. 6.

The deities of the first verse are Heaven and Earth, of the next *Dadhikra*, the *Rishi* is *VARADEVA*, the metre *Tristubh*.

1. *TRASADASYU* has bestowed upon many the ancient (gifts) which were obtained by the liberal (prince) through

your favour, *Heaven* and *Earth*) you two have given a horse a son, a weapon (for the destruction) of the *Dasyus*, fierce and fox-subduing

2 And you two have given the swift *Dadhikra* the repeater of many (foes) the defender of all men the straight going the graceful moving the resplendent the rapid, the destroyer of enemies like a heroic prince

3 Whom all men rejoicing praise rushing everywhere, as if down a precipice springing with his feet as a hero eager for war drawing a car and going as swift as the wind.

4 Who opposing the mingled multitude in battles rushes eager passing through the regions whose vigor it is manifest who understanding what is to be seen on puts to shame the adversary of the (pious) man

5 Whom men call after in battles as after a thief carrying off a garment or as (after) a hungry hawk pouncing upon his prey they call after him hastening to obtain food, or a herd of cattle

6 And who issuing forth the first in close encounters, rushes in various directions with rows of chariots like an elegant (courser) friendly to man decorated with a garland raising the dust and clamping his bit

7 And that swift (warrior) enduring in battle bestowing fear and doing service with his reins rushing swiftly upon the back of a valiant (host of the enemy) going straight on and tossing up the dust throws it above his brows

8 And the avversaries of that foe-destroying steed, like (those) of the valiant thunderbolt are alarmed,

for when he tor ends even against thousands on every side then raising (his spirit) he leaps forth and re-enters.

9. Men praise the overpowering rapidity of that fleet (steed) who is the accomplisher (of the desires) of man kind and following him to battle they have seen *Dadhikra* with (an) thousand has gone forth against the foe.

10. *Dadhikra* has spread abroad the five classes of beings by his strength as the sun (dissolves) the waters (by his radiance) may he the giver of hundreds and thousands associate these praises with agreeable rewards.

#### IV 4. 7

The deity and *Āśh* as before, the metre the same, except in the last verse, in which it is *Anantubh*.

1. Verily we praise that swift *Dadhikra* and scatter (providence before him) from heaven and earth may the good and spelling *uaw* preserve for me all good things and bear me beyond all evils.

2. Further of religious rites I reiterate the praise of the great *Dadhikra* the liberal many-honoured showerer (of benefits) whom *MITRA* and *VARUNA* gave for the good of many the transporter (beyond calamity), as brilliant as *AGNI*.

3. May *ADITI* consentient with *MITRA* and *VARUNA* render him free from sin who has performed the worship of the steed *Dadhikra* when the fire has been kindled at the opening of the dawn.

4. Whom we glorify the name of the great *Dadhikra*, the means of sustenance and of strength the prosperity

of those who praise (him) let us invoke (also) for our welfare VARUNA, MITRA AGNI and INDRA the bearer of the thunderbolt.

5. Those who are preparing for battle those who are proceeding to sacrifice both invoke (*Dadhikra*) as if (he was) INDRA MITRA and VARUNA have given to us the horse *Dadhikra* as an encourager to man.

6. I have celebrated the praise of *Dadhikra* the rapid and victorious steed may he make our mouths fragrant, may he prolong our lives.

#### IV. 4. 8

The deity and *Dish* as before, the metre of the first verse is *Trishtubh*, of the rest *Jagati*.

1. May we repeatedly recite (the praise) of *Dadhikra*; may all rising dawn excite me (to the adoration) of the waters of AGNI of URAS of SURYA or BRHASpati and of JISTNU the son of ANURAS.

2. May *Dadhikra* the active the cherisher the giver of cattle who abides with the devout the swift going, be willing to accept (the sacrificial) food at the time of the sacrifice dawn may he who is true moving rapid and reap grain & grass & other produce (for us) food strength, heaven.

3. And after him who is quick going, hastening, eager (to arrive at his goal, men) follow (as other birds pursue) the flight of a swift (bird) striving together to keep up by the side of *Dadhikra* the transporter (of others) as swift as a hawk.

4. And that horse bound by his neck his flanks, his mouth accelerates his paces *Dadhikra* increasing in vigour after the sacred rite) following the windings of the roads, goes still more rapidly.

5. He is HANSA (the sun) dwelling in light VASU, the wind), dwelling in the firmament, the invoker of the gods (AGNI) dwelling on the altar the guest (of the worshipper) dwelling in the house (as the culinary fire), the dweller amongst men (as consciousness) the dweller in the most excellent (orb. the sun) the dweller in truth, the dweller in the sky (the air) born in the waters in the rays of light, in the verity (of manifestation) in the (eastern) mountain, the truth (itself)

#### IV 4. 9

INDRA and VARUNA are the deities, the *Rishi* is VAMADEVA, the metre *Trishtubh*.

1. INDRA (and VARUNA) VARUNA (and INDRA) what praise of you accompanied by oblations may obtain for us felicity, (such as) the immortal invoker of the gods, (AGNI, may bestow) - may (the praise) which is addressed by us to you both. INDRA and VARUNA sanctified by acts and prompted by veneration touch your hearts

2. Divine INDRA and VARUNA, the mortal diligent in offering (you) sacrificial food, who has through friendship made you his kinsmen. destroys (his own) sins, and his enemies in battle, and by your great favours he becomes renowned

3. INDRA and VARUNA (you are) most liberal givers of wealth to men praising you in various ways, when as

friends well-plied with (sacrificial) food, you are exhilarated by the *Soma* juice effused through friendship.

4 Fierce INDRA and VARUNA you hurled the bright-shining and most mighty thunderbolt against this (our foe), who'd difficultly be resisted by us (who is) rapacious malevolent—grant us strength to overcome him.

5 INDRA and VARUNA be the excitors of this our praise, as the bull is of the milk-cows—may that cow (of praise) yield us (wealth) like a large cow that has gone forth to pasture whose thousand channels (are filled) with milk.

6 May INDRA and VARUNA the overthrowers (of foes) be our aids with (their) protections (that thereby we may have) good sons and grandsons and fertile lands and long life and virility.

7 Desires of (possessing) cattle we have recourse to you INDRA and VARUNA for full protection—you who are powerful and kind as (kinsmen)—we have recourse to you adorable heroes for (our) friendship and affection (to you who are) like parents, givers of happiness.

8 Liberal givers, these (our) praises soliciting (abundant) food have proceeded to you for (your) protection—longing for you—as (volunteers) for battle and as cattle approach the *Soma* for (its) advantage—so my heartfelt hymns (approach) INDRA and VARUNA.

9 These my earliest praises approach INDRA and VARUNA desiring to obtain wealth—as dependants attend (upon an) patient man for the sake of riches—like humble (females) begging for food.

10. May we of our own (right) be the masters of permanent riches—collecting horses, chariots and nourishment.



may those two traversing (the regions) direct their *Niyat* steeds towards us, associating (them) with robes and with recent protections.

11. Mighty INDRA and VARUNA, come to us in battle with (your) powerful protections and where the bright (weapons) play amidst the (hostile) hosts may we be triumphant in that conflict (through) your favour.

#### IV 1. 10.

The *Rak* is the royal son TASHADASYA as the first six verses are in his own praise, he is considered to be the primary base of the other four stanzas the deities are INDRA and VARUNA, the metre is *Trishtubh*.

1. Twofold is my empire that of the whole *Kshatriya* race and of the immortals are ours the gods associate me with the acts of VARUNA I rule over (those) of the proximate form of man.

2. I am the king VARUNA on me (the gods) bestow those principal energies (that are) destructive of the *Asuras*, (they) associate me with the worship of VARUNA I rule over (the acts) of the proximate form of man.

3. I am INDRA, I am VARUNA I am those two in greatness (I am) the vast, profound, beautiful heaven and earth intelligent I give the TWASHTRI amritum to all beings I spread earth and heaven.

4. I have distributed the moisture-shedding waters, I have upheld the sky as the abode of the water by the water I have become the preserver of the water the son of ADITI, illustrating the three old elementary space.

5. Warriors well mounted, ardent for contest, arise

me selected (combatants invoke) me in battle I the affluent INDRA instigate the conflict and endowed with victorious prowess I raise up the dust (in the battle)

6 I have done all these (deeds) no one resists my divine, unsurpassed vigour, and when the Soma juices when sacred songs exhilarate me then the unbounded heaven and earth are both alarmed.

7 All beings recognize thee (VARUNA), and thou worshipper addressest these (elephants) to VARUNA thou, INDRA art renowned as slaying VRIIRA, thou hast set the obstructed rivers free to flow

8 The seven *Rishis* were the protectors of this our (kingdom) when the son of DURGAHA was in bonds performing worship they obtained for (his queer) friend from the favour of INDRA and VARUNA. TRASADASYU, like INDRA the slayer of foes dwelling near the gods

9 The wife of PURUKUTSA propitiated you two, INDRA and VARUNA with oblations and prostrations, and therefore you gave her the king TRASADASYU the slayer of foes dwelling near the gods.

10. May we, glorifying you both, be delighted by riches, may the gods be pleased by oblations, the cows by pasture and do you INDRA and VARUNA daily grant us that same much cow (riches) free from any imperfection

#### IV. 4. 11

The deities are the ASHWINS, the *Rishis* are PEROMILHA and AVALILHA, sons of NUKOTRA; the metre is Tristubh

1 Which of those who are entitled to sacrifice will listen (to our prayers) ? which of the gods will hear our

praise ' which will be propitiated (by it) : upon the heart of whom among the immortals may we impress the devout affectionate adoration, accompanied by sacred oblations ?

2. Who will make us happy ? whence will the gods & the most prompt to come to our sacrifice ? with the most willing to grant us help ? what chariot do they say is quick and drawn by rapid steeds ? that which the daughter of SURYA selected.

3. Moving, you proceed rapidly by day as IVRA at the end of the night, manifests his power descended from heaven, divine of graceful motion, ASHWINS) by which of (your) acts are you most distinguished ?

4. What may be the fit measure (of your merits) ? invoked by what praises do you come to us ? who (can exist as) the object of your great wrath ? DASAS dispensers of sweet (water) defend us with your protection.

5. Your chariot travels widely round the heaven until it places you beyond the firmament dispensers of sweet (water the priests) are diluting the *Soma* juice with milk, that the bowed (barley) may be united with the libation offered to you.

6. The dawning (stream) has sprinkled your steeds with moisture the radiant horses (like) birds (in swiftness) pass on bright with lustre well known is that quick-moving chariot whereby you became the lords of SURYA.

7. May the earnest praise distributors of food, wherewith I associate you both like-minded at this sacrifice, be (beneficial) to us, do you protect your worshipper : my desire, NASATYAS directed towards you is gratified.

## IV. 4. 12

The deities. *Āśvins*, and metre as before

1 We invoke *Āśvins* to-day your rapid car the associator of the solar ray the harnessed car which bears *Sūrya* vast wealthy and laden with prizes

2 *Āśvins* guardians of heaven drive to us you enjoy that glory by your actions that (sacred) food is administered to your persons and powerful horses draw you in your chariot

3 What offerer of oblations addresses you to-day with his hands for the sake (of obtaining) protection for the drinking of the *Soma* or for the ancient fulfilment of the sacrifice? What offerer of adoration may bring you *Āśvins* to this rite?

4 *Nasatyas* who are manifold come with your golden chariot to this sacrifice drink of the sweet *Soma* beverage and give precious things to the man who celebrates (your worship)

5 Come to our presence whether from heaven or earth, with your well constructed golden chariot let not other devout worshippers detain you for a prior attraction awaits you (here)

6 *Dāsya*s mete out for us both great opulence, comprising many descendants since the leaders of the rite (the *Purohitās*) have addressed to you *Āśvins*, their praise and the *Āyathās* have united with it their laudation

7 May the earnest praise wherewith distributors of food associate you with like-minded at this sacrifice,

be (beneficent) to us do you protect your worshipper  
my desire Vasatvas directed towards you is gratified

## IV 4 13

The deities as before, the *Rishi* is VASATDEVA, the metre of the last verse is *Tritubh*, of the rest *Jagati*.

1. The sun rises your chariot (ASHWINS) traversing (the regions) is associated with the divine earth on the summit (of the eastern mountain) in it are the three analogous kinds of food and the leather vessel of the sweet *Soma* juice appears as the fourth.

2. Your food bearing *Soma* laden well horsed chariots, appear at the opening of the dawn scattering the surrounding darkness like the sun and spreading bright radiance over the firmament.

3. Drink of the *Soma* juice with mounts (horses) carrying the beverage harness your beloved chariot for the *Soma* juice (come to the dwelling) of the sacrificer enliven the path with the *Soma* bring ASHWINS the leather vessels filled with the *Soma* juice.

4. Come to sacrifices as flies to honey (with those horses) that are swift of speed gentle unrefractory golden-winged, bearers (of burthens), wakers at dawn aspersers of water exulting and sipping the *Soma* juice.

5. The sacred fires the instruments of holy sacrifice, the conveyers of libations praise the associated ASHWINS at the break of day when the observant (priest) the conductor of the rite with washed hands has expressed by the (gilding) stones the sweet favoured *Soma* juice.

6. The near advancing (rays) dispersing (the darkness) by the (light of day), are overspreading the firmament with lustre like the sun, the sun harnessing his horses (proceeds on his way) do you make known all his paths by (following) after (him) with sacrificial food.

7. Celebrating (sacred) rites I glorify you ASHWINS, well-horsed and undecaying is that chariot, whereby you quickly traverse the regions (of space) and come to (our sacrifice) abounding in oblations, promptly passing away, and the wielder of enjoyment.

## ANUVAKA V

### IV. 5. 1

The deities are INDRA and VAYU, except in the first verse, which is addressed to VAYU alone, the *Rishi* is VANADEVA the metre *Gayatri*.

1. Drink first VAYU the effused libation of the *Soma* at the rites that secure heaven, for thou verily art the first drinker.

2. VAYU who art drawn by the *Neguts* and hast INDRA for charioteer, come (for the fulfilment) of our numerous wishes, and do thou (and INDRA) drink of the libation.

3. INDRA and VAYU may a thousand steeds eager for food bring you to drink the *Soma*.

4. Mount INDRA and VAYU, the golden-seated chariot, propitious to sacrifice, seating to heaven.

5. INDRA and VAYU come with your very strong chariot to the sacrifice, come hither.

6. INDRA and VAYU this (libation) is poured out, sympathizing with the gods drink it in the dwelling of the donor.

7 Hither be your course here INDRA and VAYU, be the letting of your horses loose for your drinking of the *Soma*

## IV. 5. 2

The deities and *Itsh.* as before, the metre is *Anushtubh*

1 Purified (by holy acts) I bring to thee VAYU the *Soma*, first (offered to thee at sacrifices) that seek to gain heaven: deity who art ever longed for come with thy *Niyut* steeds to drink the *Soma* juice.

2 INDRA and VAYU you are fit for the drinking of these *Soma* libations: for the drops flow towards you as waters (run) together into a deep place.

3. INDRA and VAYU who are lords of strength: vigorous and drawn by the *Niyut* steeds: come (riding in) the same car: drink the *Soma* for our protection.

4. Leaders (of rites): conveyers of sacrifices: INDRA and VAYU give to us for the offerer (of the oblation) those *Niyuts* which are your (steeds) and are desired of many.

## IV. 5. 3.

The deity is VAYU: the *Rish.* and metre are the same as in the last.

1 Indra VAYU the oblations set untasted: like (a prince) the terrifier of foes: bestow upon the worshipper wealth: come with thy brilliant car to drink the *Soma* juice.

2 VAYU who art the represser of calumnies: who art drawn by the *Niyuts*: and last INDRA for thy character: come with thy brilliant car to drink the *Soma* juice.

3 The dark nurses of wealth, the universal forms (heaven and earth) attend upon thee come VAY with thy brilliant car to drink the *Soma* juice

4 May the ninety-nine steeds harnessed together that are as swift as thought, convey thee come VAY with thy brilliant car to drink the *Soma* juice

5 Harness VAY a hundred pomp steeds or even a thousand and let thy chariot come with rapidity, hither)

#### IV. 54

The deities are INDRA and BRHASPATI, the *Rishi* is VARADIVA the metre *Gayatri*.

1 (I present) the agreeable oblation to your mouths, INDRA and BRHASPATI and the hymn and the exultating beverage are offered

2 This delicious *Soma* is effused INDRA and BRHASPATI, for you, for (your) drinking and exultation

3 INDRA and BRHASPATI come to our dwelling drinkers of *Soma* to drink the *Soma* juice.

4 Grant to us INDRA and BRHASPATI riches comprising a hundred (cattle) a thousand horses.

5 INDRA and BRHASPATI we invoke you with praises when the libation is effused to drink of this *Soma* juice

6 Drink INDRA and BRHASPATI the *Soma* in the dwelling of the donor and be exultated and salute



## IV. 5. 5

The duty of the first nine verses is BRĪHASPATI alone, and of the last two conjointly with INDRA, the *Āvāṇ* is as before, the metre is *Triṣṭubh*.

1 The ancient sages, illustrious, intelligent, have placed before (them) the pleasing-tongued BRĪHASPATI, who propped up by (his) strength the ends of the earth, and who abides with noise in the three regions.

2 BRĪHASPATI, protect the fruit-yielding progressive, undamaged ample sacrifice of this thy worshipper at which) they who are the terrificers (of foes) the delighters of thee who art possessed of great wisdom glory (thee) in our behalf.

3 Those (steeds), BRĪHASPATI, which had come from that distant (region) the best (of all) have sat down in connection with the ceremony and to thee the *Soma* juices expressed by the stones flow copiously (accompanied) in the sounds of praise like deep wells that supply water.

4 BRĪHASPATI, when first being born in the highest heaven of supreme light, seven-mouthed multiform, (combined) with sound and seven-eyed has subdued the darkness.

5 (Aided) by the praised and brilliant troop (of the *Angirases*) he destroyed with sound the mischievous BALA: BRĪHASPATI, shouting aloud, set free the boon bestowing, oblation supplying kine.

6 Thus may we offer worship with sacrifices, with oblations with praise, to the paternal, universal deity, the showerer (of benefits), and may we BRĪHASPATI become possessed of riches, and be blessed with excellent progeny and valiant descendants.

7. That prince overcomes by his strength and prowess all hostile people who cherishes liberally BRIHASPATI, and glorifies and honours him as the first sharer (of the offering).

8. Verily he abides prosperous in his own abode for him the earth bears fruit at all seasons to him (his) subjects willingly pay homage the prince, to whom the Brahmana first (July) revered, repays

9. Unopposed he is the master of the riches of hostile people and of his own subjects, the Raja who bestows riches upon the Brahmana seeking his protector him the gods protect

10. BRIHASPATI do thou and INDRA both exalting and showering riches, drink the *Soma* at this sacrifice may the all-pervading *de* *ya* enter you bestow upon us riches comprising all male descendants

11. BRIHASPATI, INDRA, elevate us: may the favourable disposition of you both be continued for us protect our rites be awake to our laudations, confound the arrogant (foes) of us who are the donors (of oblations)

### RV 5. 6

The deity is the Dawn, the *Rishi* is YAMADITYA, the metre *Tishtabhi*.

1. The widely spread and sense-bestowing light has sprung up on the east from out the darkness verily the brilliant Dawns the daughters of heaven are giving to man (the faculty to act)

2. The untroubled Dawns rise up in the east, like the pillars planted at sacrifices (round the altar) radiant

and purifying they are manifested opening the gates of the obstructing gloom

3. The gloom dispelling affluent Dawns animate the pious worshippers to offer (sacrificial) treasure may the churlish (traffickers) sleep on unawakened in the unlovely depth of darkness

4. Divine Dawns may your chariot whether old or new be frequent at this day's (worship), whereupon affluent Dawns possessing riches (you stand) upon the seven mouthed (troop of the, *Anqrassas*, the observers of the nine or ten days' rite

5. Divine Dawns with horses that frequent sacrifices you quickly travel round the regions (of space) awake the sleeping being whether biped or quadruped, to pursue (his functions)

6. Where is that ancient one of those (Dawns) through whom the works of the RIBBIS were accomplished & for as the bright Dawns happily proceed they are not distinguished being alike and undecaying

7. Verily those auspicious Dawns have been of old, rich with desired blessings, truthful (bestowers) of the results & sacrifice, at which the sacrificer, adorning with (such) praise, glorifying (with hymns) has quickly obtained wealth

8. They spread around of similar form (coming) from the east, (coming) from the same region alike renowned the divine Dawns, arousing the assembly of the sacrifice are glorified like the (rays) creative of the waters.

9. Those Dawns proceed verily all alike, of similar form,

of infinite hues, pure bright, illumining, concealing by their radiant persons the very great gloom.

10 Divine, resplendent daughters of heaven bestow upon us wealth comprehending progeny availing you for our benefit, may we be the lords of excellent descendants.

11 Daughters of heaven, resplendent Dawns, I address you as) the announcer of the sacrifice may we be (the possessors) of celebrity amongst men, and may heaven and the divine earth perpetuate (it)

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IV. 5. 7.

The deity and *Rishi* as before; the metre is *Gayatri*.

1 The daughter of heaven has been seen the kind conductress (of men) the parent of benefits) shedding radiance upon (the departure of her) sister night

2 Like a beautiful mare, the radiant mother of the rays of light, the object of sacrifice, (she) is the friend of the ASHWINS.

3 Thou art the friend of the ASHWINS, thou art the mother of the rays of light thou, USHAS rulest over riches

4 With praises we awaken thee thou who art endowed with truth thee baffle of an hosties, the restorer of consciousness

5 The auspicious rays are visible like showers of rain, the dawn has filled (the world) with ample light.

6 Be, thou USHAS filling (the world with light), thou dispersest the darkness with radiance thereafter protect the oblation

7 That overspreadest Ushas the heaven with rays, as well as the vast and beloved firmament with pure lustre

## IV 5. 8

The deity is SAVITRI, i.e. *Rishi Vācspeta*, the metre *Jaghi*.

1 We seek out of the divine power : and intelligent SAVITRI that desirable and ample (wealth) along with which he grants a dwelling to the offerer of the oblation of his own accord : may the great deity grant it to us every day

2 The supporter of heaven, the protector of the world, the wise (SAVITRI) puts on his golden armour and slayer (of object-) killing (the world with light) SAVITRI has engendered great and laudable felicity

3 The divine (SAVITRI) has (with radiance) the celestial and terrestrial regions, and boasts of his own functions : SAVITRI puts forth his arms for (the work of) protection, regulating the world and animating it with light

4 The divine SAVITRI is resplendent, illumining the regions, protects the righteous acts (of men), he extends his arms for (the direction of) the people of the earth, observant of obligations : he rules over the wide world.

5 SAVITRI encompassing them by his magnitude pervades the three (divisions of the) firmament, the three worlds, the three brilliant spheres, the three heavens, the threefold earth : may he by his three functions of his own (pleasure) protect us.

6 May that divine SAVITRI, who is the source of great happiness, the engenderer (of good works), the comprehender (of all beings), the regulator of both the moveable

and the stationary grant us happiness in the three worlds,  
and (be) to us for the destruction of sin

7 May the divine SAVITRI approach along with the  
*Rikus*, prosper our dwelling, and bestow upon us good  
progeny and food, may he be favourable to us by night  
and by day may he heap upon us wealth comprehending  
offspring.

#### IV 5 9

The deity and *Rikus* are the same, the metre is also *Jagati*, except  
in the last verse, in which it is *Trishtubh*.

1. The divine SAVITRI has been manifested he is at  
once to be glorified by us he is to be praised by the  
priests at the present (rite) and at the close (of the day;  
in order that he who apportions precious things to the  
descendants of MANU may bestow upon us on this occasion  
most excellent wealth

2 First thou engenderest for the adorable gods the  
best portion, immortality then SAVITRI thou settest  
open (the day) to the donor (of the oblation) and (grantest)  
successive existences to men

3 If SAVITRI, through ignorance, through pride in  
feeble or powerful (dependants) or through human  
inimicity we have committed (offence) against thy divine  
person, or against gods or men, do thou on this occasion  
hold us to be unoffending

4 (It is) not (fit) to obstruct (the acts) of the divine  
SAVITRI, since by them he upholds the whole world, where-  
by his gracious hand spreads fertility over the extent of

the earth and the magnitude of the heaven: such is his true (power).

5. Thou elevatest those of whom INDRA is chief, above the vast clouds, for these, thy worshippers, thou providest dwelling (places) filled with habitations as when advancing they detained thee so in like manner at thy command they stayed.

6. May INDRA, heaven and earth, *Sindhu* with the waters, and ADITI with the ADITYAS bestow happiness upon us who offering libations, SAVITRI, pour out the auspicious *Soma* day by day, thrice a day,

#### IV 5 10

The deities are the VISWADevas; the *Rishis* as before, the metre of the first seven verses is *Trishtubh*, of the last three *Gayatri*.

1. Which of you, VASUS, is a defender? which is a protector? heaven and earth and ADITI preserve us: defend us, MIRA and VARUNA from the strong man who is it, gods, that offers you wealth at the sacrifice?

2. The deities who bestow ancient places (of enjoyment on their worshippers) and (with minds) unperplexed, are the separators of light (from darkness), they, the eternal distributors (of rewards) grant (what is desired), and shine of pleasing aspect, the true (recompensers) of pious acts.

3. I adore the venerated ADITI, the *Sindhu* and the divine *Sroasti* for their friendship: (I praise you) both, Day and Night, that you may protect us unimpeded, night and morning do (what we desire).

4. ARYAMAN and VARUNA instruct us in the path (of worship) AGNI the lord of food, points out the way to happiness INDRA and VISHNU being glorified bestow upon us desirable prosperity comprehending descendants and strength

5. I have recourse to the protection of PARVATA of the MARUTS and of the divine protector, BHAGA may the lord (VARUNA) preserve us from human wretchedness and may MITRA defend us with a friendly regard

6. Divine Heaven and Earth I praise you together with ANIBUDHYA for these (good things that are desired as those desires of acquiring riches) praise the ocean on traversing it (in water) the sounding rivers disappear

7 May the divine ABHI with the gods, preserve us may the ever-attentive protecting (deity INDRA) protect us we are not able to withhold the elevated (sacrificial) food of MITRA of VARUNA of AGNI

8. AGNI is lord over treasure AGNI (is lord) over great good fortune may he bestow then upon us

9 Opulent USHAS truth speaking food abounding, bestow upon us many good things,

10 May SAVITRI BHAGA VARUNA MITRA ARYAMAN INDRA, come to us with the wealth (that each bestows)

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#### IV. 5. 11

The leaves are Heaven and Earth, the *Rishi* as before, the metre of the three last stanzas is *Gayatri*, of the rest *Trishtubh*.

Vast and most excellent Heaven and Earth be present with splendour at this (sacrifice attracted) by sanctifying hymns, since that the shouter sounds every-



where with his heralds the rapid (winds) passing through the two spacious and mighty (regions)

2 May the divine, adorable, benevolent, fertilizing, truthful, unoppressive Heaven and Earth, the leaders of sacrifice, whose sons are the gods, be present with the adorable gods, (attracted) by sanctifying hymns.

3 Verily he was the doer of a good work in the regions who generated these two Heaven and Earth, and from of purpose gave an impulse to the two vast, immovable, beautiful, unsupported world.

4 May Heaven and Earth, vast universe, adorable, united in satisfaction, and disposed to give us food, protect us with our spacious dwellings, inhabited by our wives, and may we for our (pious) acts be possessed of chariots and slaves.

5 We offer earnest praise to you both, resplendent (Heaven and Earth), we approach you who are pure, to offer adoration.

6 Mutually sanctifying (each other) of your own substance, you shine by your own power, and ever bear away the offering.

7 Mightier (Heaven and Earth) you fulfil the desires of your friend, distributing food and giving sustenance, you have sat down at the sacrifice.

## IV 5 12

The deities, as will appear from the hymns, are so only in relation to the stanzas referring to them, being, in fact, personifications of circumstances connected with agriculture, and accordingly it is said in the *Grhya Sūtras* that each verse is to be silently repeated, with an oblation to fire, at the commencement of ploughing: the duty then of the first three verses is termed *Kakṣatrāpa*, of the fourth, *Soma*, of the fifth and eighth, *Shamśātara*, of the sixth and seventh, *Sita*, the *Rishi* is, as before, *Vamadeva*, the metre of the first, fourth, sixth, and seventh verses is *Anushtubh*, of the rest *Trishubh*.

1 With the master of the field our friend, we triumph  
may he bestow upon us cattle, horses, nourishment, for  
by such (gifts) he makes us happy

2 Lord of the field bestow upon us sweet abundant,  
(water) as the milk cow (yields her) milk, dropping like  
honey, and as butter may the cords of the water make  
us happy

3 May the herbs (of the field) be sweet for us, may  
the heavens, the waters, the firmament, be kind to us;  
may the lord of the field be gracious to us: let us, undeter-  
red (by foes), have recourse to him.

+ May the oxen (draw) happily, the men (labour)  
happily the plough furrow happily, may the traces bind  
happily wield the goad happily

5 *Shana* and *Shira* be pleased by this our praise, and  
consequently sprinkle this (earth) with the water which  
you have created in heaven

6 Auspicious is *Sita* be present, we glorify thee that  
thou mayest be propitious to us that thou mayest yield  
us abundant fruit

7 May INDRA take hold of *Sita*, may PUSHAN guide her, may she well stored with water, yield it as milk, year after year.

8. May the ploughshares break up our land happily, may the ploughman go happily with the oxen, may PARJANYA (water the earth) with sweet showers happy : grant, *Shuva* and *Skva*, prosperity to us

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IV 5 13.

A choice of deities is proposed, either AGNI, SURYA, Water, the Cow or Clarified Butter (*Ghrta*) the *Rishis* is as before, the metre *Trishtubh*, of the last verse *Jagati*.

1. The sweet water swells up from the firmament. by the (solar) ray (man) obtains immortality that which is the secret name of clarified butter is the tongue of the gods, the navel of ambrosia.

2. We celebrate the name *Ghrta* at this sacrifice, we offer it with adoration may the four-horned *Brahma* listen to its being glorified the fair-complexioned deity perfects this rite.

3 Four are his horns, three are his feet, his heads are two, his hands are seven: the triple-bound showerer (of benefits) roars aloud the mighty deity has entered amongst men.

4 The gods discovered the *Ghi* concealed by the *Panis*, placed three fold in the cow INDRA generated one (portion) SURYA another, the (other gods) fabricated one from the resplendent (AGNI), for the sake of the oblation

5. These hundred-channeled showers fall from the heart-delighting firmament, unobserved by the hostile

(cloud) I look upon these showers of *Gat* (and behold) the golden *Vetasa* in the midst of them.

6. They flow uninterruptedly like pleasing rivers, purified by the mind that is seated in the heart—these streams of *Ghi* descend (upon the fire) like deer flying from the hunter.

7. The streams of *Ghi* fall copious, swift as the wind, and rapid as the waters of a river down a declivity, breaking through the confining banks and hurrying on with their waves like a high-spirited steed.

8. The streams of *Ghi* incline to *AGNI* as devoted waves, auspicious and smiling, to a husband—they feed (the flame) like fuel, and *JATAVEDAS* propitiated accept them.

9. I contemplate these streams of *Ghi* as they flow from where the *Soma* is effused (where the sacrifice is solemnized), as maidens decorating themselves with unguents to go to the bridegroom.

10. (Priests) address the pious praise (the source) of herds of cattle—bestow upon us auspicious riches—convey to us our sacrifice to the gods, (whereas) the streams of *Ghi* with sweetness descend.

11. The whole world, (*AGNI*), finds an asylum in thine effluence—whether it be in the ocean, in the heart (of man)—in the life (of living beings), in the assemblage of the waters—or in warfare—may we attain that sweet-flavoured water which is established in thy (essence).

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## FIFTH MANDALA.

## ANUVAKA I

## V 1 1

The deity is AGNI the *Rishis* are RUDRA and GARISHMIRA of the race of ATRI, the metre is *Trishtup*

1 AGNI is awakened by the fuel supplied by the priests at the dawn approaching like a cow (to pasture); his flames rise up to the sky like state trees throwing about their branches

2 The offerer of the oblation is awakened for the worship of the gods favourably minded AGNI has risen up with the dawn the radiant vigour of the kindled (fire) is manifested, the great deity has been liberated from the darkness

3 When AGNI has seized upon the (confining) grille of the aggregated (world) then, bright-shining he makes all manifest with brilliant rays, thereupon the precious food-desiring (oblation) is added (to the flame, and AGNI, soaring aloft, drinks it as it is (spread out) recumbent by the ladles

4 The minds of the devout turn to AGNI as the eyes (of men) look towards the sun when the multiform (heaven and earth, bring him forth along with the dawn, he is born as a white courser in the beginning of the days

5 (AGNI) capable of birth, is born in the beginning of the days; radiant, he is deposited in the friendly woods, and then the adorable AGNI the offerer of the oblation, displaying seven precious (rays), is seated in every house

6. The adorable AGNI the offerer of the oblation, has sat down in a fragrant place on the top of his mother (earth) youthful, wise, many stationed the celebrator of sacrifice, the sustainer (of all) kindled (he abides) amongst men

7 They glorify at present with hymns that AGNI, who is intelligent, the fulfiller (of desires) at sacrifices the offerer of oblations, who has charged heaven and earth with water, and whom they always worship with clarified butter as the bestower of food

8 Entitled to worship, he is worshipped in his own (abode), bull-like minded, eminent amongst sages our auspicious guest, the thousand rayed, the showerer (of benefits), of well known might thou, AGNI surpassest all others in strength.

9 (Too) quickly, AGNI dost thou pass to others from him to whom thou hast been manifest most beautiful, adorable radiant man, shining the loved of people the guest of men

10 To thee, youngest (of the gods), now present oblation, whether nigh or from far accept the praise of him who most extols thee; for the felicity (which thou conferrest) AGNI, is great, vast auspicious

11 Ascend to-day radiant AGNI thy resplendent, with the elected chariot, together with the adorable (gods) cognizant of the ways (of worship) bring hither by the vast firmament, the gods to partake of the oblation

12. We have uttered aloud this encomiastic praise to the wise, holy, vigorous (AGNI), the showerer (of benefits)

GAUSHTAIRA offers with reverence (thus) praise to AGNI  
like the wide sojourning (sun), effu gent in the sky

V 1 2

The deity is AGNI, the *Rishi* is ĀTMA, the son of ĀTRI, or  
VRIŠA, the son of JARA, or both, the metre is *Trishubh*, except in  
the last verse, in which it is *Śakrari*.

1 The young mother cherishes her mutilated boy in  
secret, and gives him not up to the father men behold  
not his mutilated form but (see him) when placed before  
(them) in an unresting (position)

2. Young mother what boy is this whom thou (become)  
a malevolent spirit, fosterest? the mighty (queer) has  
given him but the embryo has thriven through many  
years I have seen him born as the mother brought him  
forth

3. I have seen him from a near place golden-tooted  
bright-coloured a chang (flames like) weapons (when)  
offering to him the ambrosial, and fluting (clarion)  
what can those who acknowledge not INDRA who repeat  
not his praise, do unto me

4 I have seen him passing secretly from place to  
place) like a herd of cattle, singing loudly of his own  
accord they apprehended not those (flames of his) but  
he has (again) been born and they which had become  
grey-haired are (once more) young

5 Who have lissnated my people from the cattle?  
was there not for them an invincible protector? may  
they who have seized upon that (people) perish, for he  
who knows (our wishes) approaches to (protect) the cattle

6. Enemies have secreted amongst mortals, the king of living beings, the asylum of men—may the prayers of ATRI set him free; may those who revile be reviled.

7. Thou hast liberated the fettered SURSARASHEPI from a thousand stakes, for he was patient in endurance; so, AGNI free us from our bonds—having sat down here (at our sacrifice)—beneficent offerer of oblations.

8. When angered (AGNI), depart from me: the protector of the works of the gods (INDRA), has spoken to me—the wise INDRA has looked upon thee, and, instructed by him, I have come—AGNI, to thee.

9. AGNI shines with great and varied radiance, he makes all things manifest by his might, he overcomes all vice and malignant deusers, he sharpens his horns for the destruction of the *Rakshasas*.

10. May the roaring (barues) AGNI be manifest in the sky as sharp weapons wherewith to slay the *Rakshasas*: in his exultation his shining (rays) reflect (destruction), and undaunted opposing (foes) arrest him not.

11. This praise have I a devout worshipper composed for thee, (AGNI) who art born with many (faculties) as a skilled—textileous (artisan fabricator) a car of divine AGNI thou approve of it, then may we obtain abundant flowing water.

12. The many-necked, the showerer (of benefits), ever increasing—collects together the wealth of the enemy without opposition—the immortals have enjoined AGNI that he will bestow happiness on the man who offers sacrifice, that he will bestow happiness on the man who offers oblations.



## V. 1. 3.

The deity is *AGNI*, the *Rishi* *VASISHATA*, of the race of *AGNI*, the metre is *Trishubh*.

1 Thou *AGNI* art born *VARUNA* then becomest *MITRA* when knoven in thee son of strength art all the gods that art *INDRA* son of strength to the mortals who presents (oblations)

2 Thou art *ARYAMAN* in relation to *Yadens*, thou hearest enjoyer of sacrificial food a mysterious name: they anoint thee like a welcome friend with milk and butter when thou makest husband and wife of one mind

3 For thy glory the *Maruts* sweep (the firmament) when thy birth *RUDRA* is beautiful and wonderful, the middle step of *VISHNU* has been placed, so thou cherishest the mysterious name of the waters.

4 Divine (*AGNI*) the gods (made) comely by thy glory, and bearing (the) great (affection) sip the ambrosia men adore *AGNI* the conveyor of the burnt-offering presenting oblations on behalf of the institutor of the rite desirous of (its) reward

5 There is no more venerable offerer of oblations, *AGNI* than thou nor (one prior to thee neither, giver of food, is any one subsequent (to be more glorified by hymns) the man of whom thou art the guest destroys hostile men by sacrifice

6. May we, desirous of wealth *AGNI* and arousing thee by oblations secure thy protection acquire (riches) may we be victorious in battle (successful) in sacrifices every day and may we son of strength obtain with riches male (descendants)

7 May ACXI inflict (evl) upon the evl doer who commits offence or wickedness against us—des not sagacious ACXI the punishment who repares as in two—two ways.

8 Former (worshippers) exulting (g) thee—divine (ACXI) the messenger of the gods) have worshipped thee with oblations at the dawn of day—when thou proceedest to the place of the aggregating of the wealth (of sacrifice), bright shining—kindled by the particles who have given thee an abode.

9. Convey him (to safety) in war son of strength—who like a wise son offers to thee (reverence) as to a father—when sagacious ACXI next thou look upon us—when director of sacrifice dost thou direct us (to good ways).

10. Ghorfying thee—he offers the copious oblation—of bestower of dwellings thou as a father art pleased to accept it—ACXI ever augmenting and disposing (to be friend) by his might, the devout worshipper offering copious oblations bestows upon him happiness.

11 ACXI, youngest (of the gods) verily th a hearest thine adorer (safe) beyond all calamities—thieves have been detected and hostile men with covert evil intentions, have been avoided (by us).

12 These (encomiums) are directed towards thee—but perhaps an offence has thereby been uttered to (thee), the giver of dwellings—may ACXI augmenting (by our praise)—viewed as not up to the maligner or the malevolent.

## V. 1. 4

The deity, *Indra*, and more as before

1. *Rasa Agni*; I grieve that *Sarbh* is thee who art the  
lord of vast riches: may we who are in want of food  
obtain food through thee, and (through thee) may we  
overcome hosts of host of men.

2. May the unbearing *Agni*, the bearer of oblations,  
be a father to us all: serving and respondent (may he  
be) to us of pleasing aspect: supply us plentifully with  
food in return for our well-maintained household fire  
granted us *Indra* abundantly.

3. You (priests) possess the vast lord of human beings  
the pure, the purifying *Agni*, cherished with oblations of  
utter: the offerer of the burnt offering the all-knowing,  
ye among the gods bestows desirable (riches).

4. Be propitiated *Agni*: having in satisfaction with  
the *Vedic* with the rays of the sun: be gratified. *Jata*  
*cenā*: by our food and bring the gods to partake of the  
oblation.

5. Propitiated *Indra* minded a guest in the dwelling,  
come thou who art wise to this our sacrifice: having  
destroyed *Agni*, all our adversaries: bring off the posses-  
sions of those who bear us enmity.

6. Demand *Agni* with thy weapon, the *Dasyu*,  
appropriating the sustenance to thine own person, and  
as much son of strength as thou satisfiest the gods: so  
do thou *Agni*, son of leaders: protect us in battle.

7. We worship thee *Agni* with *havyas*, we (worship  
thee), purifier and of auspicious lustre with oblations:

bestow upon us all desired riches, bestow upon us all sorts of wealth.

8 Accept AGNI our sacrifice son of strength the abider in the three regions accept our oblation may we be (regarded) amongst the gods as doers of good, cherish us with triply protected felicity.

9 Thou conveest us JATAVEDAS across all intolerable evils as people are carried) over a river by a boat AGNI who art glorified by us with reverence such as (that shewn) by ATRI know thyself the protector of our persons.

10 Inasmuch as I who am a mortal earnestly invoke thee who art an immortal praising thee with a devoted heart therefore JATAVEDAS grant us food and may I obtain immortality through my posterity.

11 Upon whatsoever performer of good works thou AGNI who art JATAVEDAS, castest a favourable regard, he enjoys welfare, and riches comprising horses, cattle, sons, and male descendants.

### V. 1. 5.

The deities are the *Agnis* the *Rishi* is Vasusheṣṭa, the metre *Gayatri*.

1 Offer abundant butter to the resplendent SUSAMIDDHA to AGNI to JATAVEDAS.

2 NARASHANSA adumbrates this sacrifice he who is un-injured who verily is wise and sweet-handed.

3 AGNI who art ILLA bring hither the wonderful and friendly INDRA with his easy going chariots for our protection.

4. (Grass) soft as wool, be spread, the worshippers  
praise thee be to us radant (grass the source of) liberality.

5 Open divine doors, our passages to preservation,  
fulfil the sacrifice (with its rewards)

6 We glorify the evening and the morning, lovely,  
food-bestowing, night & the mothers of sacrifice

7 Praised (by us) divine invokers of the gods, come  
moving on the path of the wind, to this sacrifice of our  
patron

8 MAY ITA SARASWATI MAHI the three goddesses  
who are the sources of happiness, sit down benevolent,  
upon the sacred grass

9 TVASHTRI being propitious thou who art diffusive  
in kindness, come of thine own accord, protect us in re-  
peated sacrifices.

10. Wherever thou knowest, VANASPATI the secret  
forms of the gods to be, thither convey the oblations.

11 The oblation is offered with reverence to AGNI, to  
VARUNA with reverence to INDRA, to the *Maruts*: with  
reverence to the gods.

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V 1 6.

The deity is AGNI, the *Ekah* as before; the metre is *Pankti*.

1 I glorify that AGNI who is the giver of dwellings,  
to whom as to their home, the much kine, the light-faced  
steeds, the constant offerers of oblations, repair. do thou,  
(AGNI) bring food to thine adorers

2. He is AGNI, who is praised as the giver of dwellings,  
to whom the much kine, the light-faced steeds, the well-

horn, devout worshippers repair do thou AGNI bring food to thine adorers

3 AGNI, the all-beneficent, gives wealth to the man (who worships him) a soul possessing abundant food AGNI when propitiated proceeds to bestow that wealth which is of its own nature precious do thou AGNI bring food to thine adorers.

4 We kindle thee divine AGNI bright, in leaving so that thy glorious flame shines in heaven do thou bring food to thine adorers

5 To thee radiant AGNI lord of light giver of pleasure destroyer (of foes) protector of man the brahman oblations to thee the oblation is offered with the sacred verse do thou bring food to thine adorers

6 These fires cherish all that is precious in the fires (of sacrifice) they give what they spread abroad they crave perpetually (sacrificial) and bring AGNI food to thine adorers

7 These thy flames AGNI fed with abundant food increase as by their descent, they seek the pastures of the hoofed cattle bring AGNI food to thine adorers

8 Grant AGNI to us who praise thee new dwellings, and (abundant) food may we be those who worship thee naming thee for a messenger (to the gods) in every house bring AGNI food to thine adorers

9 Giver of delight thou receivest into thy mouth the two ladles (full) of butter so navest thou fulfil (our desires), lord of strength, at our solemn rites bring, AGNI, food to thine adorers

10. Thus have they repaired to Agni with praises and with sacrifices successively and have established (the manner of his worship) and released for his race descendants and wealth of fleet horses bring Agni food to those adorers.

## V 1. 7

The deity as before the *Rishis* of the race of Agni; the metre is *Anushtubh*, except in the last verse, in which it is *Iambic*.

1. Friends offer fitting praise and food to Agni the most liberal benefactor of men, the powerful son of strength.

2. Where is (the deity) upon whose presence the rejoicing conductors (of the ceremony) are offering homage in the hall of sacrifice (the) whom they kindle and living beings generate.

3. When we present to him (sacrificial) food when (he accept) the oblations of men then by the power of the brilliant (vitals) he assumes the radiance of the rite.

4. Verily he gives a signal by night to one who is far off, when he, the purifier, the unceasing, consumes the forest lords.

5. At whose worship (the priests) pour the tripping (butter) upon the flames and the drops mount upon the fire as if they were its own numerous offspring as (boys ride) upon the back (of a father).

6. Him whom the desired of many, the (devout) man recognizes as the sustainer of all, the flavourer of food, the provider of dwellings for men.

7 He crops the dry ground strewn with grass and wood like an animal grazing. He with a golden beard, with shining teeth, vast and of irresistible strength.

8. Bright as an axe is he to whom the (worshipper), like ATRI, proceeds (to offer worship) he whom his prolific mother has brought forth bestowing (a benefic factor on the world) when (AGNI) obtains (sacrificial) food.

9 To thee AGNI the acceptor of the oblation the upholder (of all) there is pleasure (from our praise), do thou bestow upon these thy worshippers wealth and food and a heart (grateful for thy favour).

10 May the sage who is in this manner the officer of exclusive praise (AGNI to thee), accept the cattle which are to be given to thee and thereupon may ATRI overcome (hostile) men.

### V 1 8

The deity and *Kṛishṇa* as before, the metre is *Jagith*.

1 Manifester of strength AGNI, ancient worshippers have kindled thee of old for their preservation, thee the delighter of many the adorable, the all-sustaining the lowly-minded the lord of the house the excellent.

2 Men have established thee, (AGNI), their ancient guest as the lord of the house, thee the blazing-haired, the vast bannered the multiform the dispenser of wealth, the bestower of happiness, the kind protector, the destruction of decaying (trees).

3. Human beings glorify thee AGNI the appreciator of burnt-offerings the discriminator (of truth), the most



liberal giver of precious things) -cending (awhile) auspicious one in secret (at other times) visible to all, loud-sounding, offering worship thriving upon clarified butter.

4. We approach thee O *Iśasta* *Agni* adoring thee in many ways with hymns and with prostrations do thou *Asvins*, when kindled be propitious to us may the divine (*Agni*) be pleased by the (sacrificial) food (offered by the) worshipper and by the bright flames (of his sacrifice).

5. *Agni* the praised of many thou who art the uniform givest of all food to every mortal, thou reignest with strength over the various (sacrificial) viands the splendour of thee when blazing brightly is not rivalled (by any).

6. *Agni* youngest (of the deities) the gods have made thee when kindled their messenger the bearer of oblations, thee who art rapid in movement and of whom butter is the source they have made, when invoked the brilliant eye (of the universe) -stigated by the understanding.

7. The ancient seekers after happiness have kindled thee, *Agni* when invoked (and fed thee) with abundant fuel, and thou (thereby) increasing and supplied with shrubs art dominant over all terrestrial viands.

### V. 1 9

The deity is *Agni*, *Gaya*, of the race of *Attri*, is the *Rishi*, the metre of the fifth and seventh stanzas is *Pañkti* of the rest *Anushubh*.

1. Mortals bearing oblations glorify thee, *Agni*, the divine. I praise thee *Jatavedas*, for that thou conveyst successively oblations (to the gods).

2. AGNI is the invoker of the gods (on behalf of) him the donor (of the oblation) the plente (of the fruit of good works) by whom the sacred grass has been strewn (he) in whom congregate all sacrifices securing food and fame.

3. He (it is) whom the two sticks have engendered like a new born babe — the supporter of men the descendants of MAN — the fit object of sacrifice.

4. Thou art and hold of with difficulty like the young of tortuously turning (snakes) — thou who art the consumer of many forests — as an animal is of fodder.

5. (He) whose smoke emitting the flames intensely collect — then whet diffused in the three regions. AGNI inflates himself in the ornaments like the blower of a bellows — and sharpens (his flames) as the fire blazes from the blast) of the blower.

6. By the protections of thee AGNI the friend (of all) and by our praises of thee, may we pass safe from the exactions of men as if from malignant (enemies).

7. Powerful AGNI bestow upon us the institutors (of pious rites) that wealth (which we desire) — may he discomfit (our foes) — may he cherish us — may he be ever ready to bestow upon us food — and do thou, AGNI be present in battles for our success.

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V. 1. 10

The deity, *Rudra*, and metre as before.

1. AGNI of irresistible prowess bring to us most powerful treasure — (invest us) with surrounding wealth, mark out the paths to abundance.

2 Marvellous AGNI (gratified) or acts produce in us greatness of vigour: in thee abides the strength destroying evil spirits: thou who art to be worshipped like Mitrā (at the close of great deeds)

3 Augment AGNI our dwelling and prosperity in the levot men (who have propitiated thee) by their praises have acquired riches

4 Delightful AGNI, those men who glorify thee with hymns become rich in horses and are invigorated with (foe-destroying) energies: and their great renown spread through the firmament, arouses (thee) of thine own accord

5 These thy bright and fierce flames ACNI spread around like the circumambient lightnings and are like a rattling chariot rushing (into battle for booty

6 Be prompt AGNI for our protection, and for the gift of poverty repelling (riches): and may our pious (descendants be able to) compass all their desires

7 AGNI who art ASURAS glorified in the past glorified (at present) invoker of the gods: bring unto us riches (enabling us) to overcome the mighty: give to thy praisers (ability) to praise thee and be (at hand) for our success in battles

### V.1 11

The deity is ACNI, the *Rik* of SŪTAMBHARA, of the rice of ATAT: the metre is *Jagati*

1. The vigilant the powerful AGNI the protector of man has been engendered for the present prosperity (of the world, fed with butter (dazing, with intense (radiance) reaching to the sky the pure ACNI shines brilliantly for the *Bharatas*.

2 The priests have first kindled in three places AGNI the banner of sacrifice the family priest (singing) in the same car with INDRA and the gods he the performer of pious acts the invoker (of the gods) has sat down on the sacred grass for the (celebration of the) rite

3 Thou art born unobstructed of two mothers pure adorable wise thou hast sprung up from the devotion of the householder they have augmented thee with butter AGNI to whom burnt offerings are made the smoke is thy banner spread abroad in the sky

4 May AGNI the fulfiler (of all desires) come to our sacrifice mercenrsh AGNI in every dwelling AGNI the bearer of oblation has become the messenger (of the gods) those adoring AGNI adore him as the accom- plisher of the sacrifice

5 To thee AGNI this most sweet speech (is addressed) , may this praise be gratification to thy heart pious hymns fill thee and augment thee with vigour as large rivers (replenish) the sea

6 The *Angrasas* discovered thee AGNI hidden in secret and taking refuge from wood to wood thou art generated being churned with great force , therefore they have called thee, ANGRAS the son of strength

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### V. 1. 12

The deity, *Rishi*, and metre as before.

1 I offer to the great the adorable AGNI the rainier of water the vigorous the showerer (of benefits) the present acceptable praise like well punned butter (poured) at sacrifices into his mouth

2 AGNI who knowest the purpose of the sacrifice assent to this rite — be favourable to the copious showers of water — (endowed) with strength, I undertake) not (to obstruct) sacred acts — nor do I, as the rite with both (truth and untruth) — but (repeat the praise) of the resplendent showerer (of benefits)

3 AGNI bestower of water — by what (act of) truth mayest thou, who art adorable — be cognizant of our adoration — may the divine AGNI, the guardian of the season — recognize me — I (know) him not (yet) as the lord of the riches of which I am the possessor

4 Who AGNI among thy (followers) are the unprisoners of foes ? — who among them are the protectors (of men) — the splendid distributors of gifts — who among them defend the asserter of untruth ? — who are the encouragers of evil deeds ?

5 These thy friends AGNI everywhere dispersed were formerly unhappy (in abandoning thy worship), but are again fortunate (by its renewal) — may they who, with (censurous words) impute fraudulent (practices) to me who pursue a straight path — bring evil upon themselves

6 May the dwelling of him AGNI who celebrates thy worship with reverence, of him who protects the sacrifice (offered) to the resplendent showerer (of benefits), be well stored, and may a virtuous successor of the man who diligently worship thee come in his place.

## V. 1. 13

The deity is *Āgni* as before, the metre is *Gāyatri*.

1 Adoring thee *Āgni* we invoke thee—adoring thee  
we kindle thee—adoring thee for protection.

2 Desirous of wealth we recite to-day the effectual  
praise of the divine *Āgni* (whose radiance reaches the  
sky).

3 May *Āgni* who amongst men is the invoker of the  
gods, accept our praises—may he offer sacrifice to the  
divine beings.

4 Thou *Āgni* art mighty and gracious (the (num-  
bered) priest the desired (of all))—through thee worship-  
pers complete the sacrifice.

5 Wise worshippers exalt thee *Āgni* the countful  
giver of food the deservedly lauded—do thou bestow  
upon us excellent strength.

6 *Āgni* thou encompassest the gods as the circum-  
ference (surrounds) the spokes (of a wheel)—bestow  
manifold wealth upon us.

## V. 1, 14

The deity, *Āgni*, and metre as before.

1 Waken the immortal *Āgni* with praise—that being  
kindled, he may bear our oblations to the gods.

2 Mortals worship him, an immortal divinity at their  
sacrifices, most adorable among the human race.

3 Numerous (worshippers) pouring out butter from  
the (sacrificial) laud, glorify him the divine *Āgni* that  
he may convey their oblation (to the gods).

4. AGNI as soon as born flames bright—destroying the *Dasyus* and dispersing the darkness by hisastre he has discovered the cows the waters the sun

5. Worship the adorable AGNI, the sage whose countenances blazes with butter—may he hear and ever welcome my invocation

6. They have augmented AGNI the beloved of all, with oblations and with praises going with the goats the objects of man's meditations desirous of praise

## ANUVAKA II.

### V 2, 1

The deity is AGNI, the *Rishi* Dhanurṣa, of the family of Aśvins, the metre is *Prishatthā*.

1. I offer praise to AGNI the creator, the far-seeing, the adorable the renowned the first of the gods—he who is propitiated by oblations, the strong the giver of happiness, the possessor of riches the receiver of oblations, the bestower of dwellings

2. They are detaining by sacrifice the true recipient (of offerings) in the most eminent place of the ceremony who brings together the leaders (of the rite), the unborn with the born (or gods and men) as seated at the solemnity which is the stay of heaven

3. They who (present) to the chief (of the gods) the great food (of sacrifice) unattainable (by the *Rakshasas*) enjoy forms exempt from defect—may that new-born AGNI scatter assembled (hosts)—let them stand from around me as (deer avoid) an angry lion

4. When, everywhere predominating, thou cherishest all men like a mother and (art impured by all) to behold

and to support them and when being detained, thou maturest every kind of food then, multiform AGNI, thou comprisest (all beings) in thyself

5. Divine AGNI may the (sacrificial) food the vast wonder (of benefits to men) the sustainer of riches support the utmost of thy vigour and do thou considering (the means of acquiring) great riches like a thief keeping concealed the article he has stolen be propitious to ATRI

### V. 2. 2

The deity as before the *Rishi* is PUSY, of the race of ATRI, the metre is *Anuakṣh*, except in the last verse, in which it is *Pakṣi*.

1 Offer abundant (sacrificial) food to the brilliant divine AGNI whom mortals have placed before them by praises as a friend.

2 For that AGNI (endowed) with the lustre of the strength of his arms, is the ministrant priest of mortals, who (presents) the oblation to the gods in succession, and like BRAHMA distributes desirable wealth

3 (May we be assiduous) in the praise (and cherished) in the friendship, of that very radiant possessor of wealth, on whom, loud-sounding and all-ruling (his, universal worshippers) have conferred vigour

4 Now verily AGNI (be disposed) for bestowing excellent strength on these (thy worshippers) heaven and earth have invested him with glory like the vast (sun)

5 Glorified by us, AGNI come quickly and bring us desirable wealth we who (are thy worshippers) we (who are thy) adores offer thee welcome together with oblations be thou favourable to us be (our) success in battles



## V 2. 3

The deity, *Rishi*, and metre as before.

1. DIVAN AGNI in mortal fires with sacrifices (calls upon thee) who art endowed with lustre for protection. PUEU adores AGNI for protection when the sacred rite is solemnized.

2. Performer of various functions, who art deservedly renowned, thou praisest by thy words that AGNI, who is possessed of wonderful splendour, who is exempt from pain, who is adorable and supreme in understanding.

3. He who is endowed with vigour, is (glorified) by praise, and by whose radiance like that of the sky, the rays of light shine brightly by his lustre verily, (the sun is luminous).

4. By the worship of him who is pleasing of aspect, the provident (heap) wea to in the recesses AGNI, to whom oblations are due, is then glorified by all people.

5. Quickly, (AGNI, give us) desirable (wealth), such as the devout, combining with (pious) praise, (obtain) · son of strength, (be favourable) to (my) desires, protect us (from calamity), be alert for our prosperity, come for our success in battles.

## V 2. 4.

The deity and metre as before, the *Rishi* is DWITA, of the race of ATRI.

1. Let AGNI the beloved of many the guest of man be present at dawn he who, in mortal, desires the oblations of mortals.

2 Be (willing to make) a grant of thine own strength to DŪITA, the bearer of the pure (oblations) — for he, immortal AGNI, thy diligent prober, brings to thee continually the *Soma* juice.

3 I invoke thee bright shining through a long life, with praise (for the benefit) of the affluent that their chariot-giver of horses, may proceed unimpeded.

4 Amongst whom the ceremonial of many kinds is observed — who perpetuate the sacred hymns by their recital, by them the sacrificial viands are placed upon the strewn grass (at the sacrifice which) leads (the worshipper) to heaven.

5 Immortal AGNI, bestow upon those opulent men, who upon (my) praise (of thee) gave to me fifty horses, and brilliant, ample, and abundant food (supporting numerous) dependants.

#### V 2 5.

The deity as before, the *Rishi* is named *Yagur*, the metre of the two first stanzas is *Gayatri*, of the two next *Anushubh*, and of the fifth *Varatrups*.

1 Unprosperous circumstances affect VAVRI — may the acceptor (of oblations) become cognizant (of them), as, reclining on the lap of his mother, he beholds all things.

2 They who know (thy power) invoke thee incessantly and nourish (thy) strength (by oblations) — they dwell in an indegrable city.

3 Living men with collars of gold, earnest in praise, desirous of food augment by this laudation the vigour of thee abiding in the white firmament.

4. May Agni, with his two relatives, heaven and earth, best this foodless (praise) acceptable as to him who like the mixed oblation is filled with food and unannoyed as over the summit of his toes.

5. Radiant Agni, who art made manifest through and art purging about the gods (of the earth) to be present with us, and, as the three fieri have destroyed of foes, be gentle to this thy worshipper.

## V. 2. 6

The duty as before certain persons of the race of Vṛkṣa called *Prayascats*, are too *Rishis*—the metre of the last stanza is *Paith*, of the rest *Anuṣṭubh*.

1. That (sacrificial) wealth Agni countenances giver of food, of which thou approvest and which deserves to be commended by our praises, do thou convey to the gods.

2. May those prosperous men who do not offer oblations to thee become destitute of great strength and may (the followers) of other (than *Vandak*) observances incur (thy) enmity and punishment.

3. We *Prayascats* have recourse to thee, the invoker (of the gods) the means of strength—we glorify thee first at sacrifices with praise.

4. Possessor of strength day by day so (provide) that we may enjoy thy protection—doer of good deeds may we (be deserving) of wealth through sacrifice—and may we be happy with cattle happy with male descendants.

## V. 2 7

The deity as before, the *Rishi* is SASA, the metre as before

1 Like MANU we meditate AGNI upon thee like MANU, we kindle thee worship the god on behalf of the (worshipper), devout as MANU

2 When thou art pleased AGNI thou succeedest upon the human race well born feeder upon clarified butter the adles are constantly uplifted to thee

3 All the consentient divinities have made thee their messenger, therefore the pious worship thee who art divine, wise AGNI, at sacrifices

4 Man praises thee divine AGNI, to convey his offerings to the gods, bright AGNI, blaze when kindled, take thy seat in the chamber (of sacrifice) in the chamber of the sincere SASA

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## V. 2 8

The deity and metre as before, the *Rishi* is VISHWASAMAN.

1 Sing, VISHWASAMAN, like ATRI, (a hymn) to the dispenser of purifying light, (to him) who is to be praised at sacrifices the invoker of the gods the most adorable by man.

2 Glorify the divine AGNI by whom all that exists is known, the priest (of the rite, may the sacrifice most suitable for the gods duly this day proceed to them.

3 Men have recourse to thee divine AGNI who art of intelligent mind, for security, we praise thee who art most excellent, seeking thy protection

4 AGNI, son of strength recognize the words of this our (laudation) handsome-chinned, lord of the dwelling

the sons of ARNI exist they each (as thou art), by their  
 praises they embellish thee by their hymns.

## V. 2. 9.

The deity and metre as before: the *Rishi* is DYUMNA.

1 Bestow AGNI upon DYUMNA a son overcoming foes  
 by his prowess: may he may with glory subdue all men  
 in battle.

2 Might AGNI grant us as able to encounter hosts  
 for thou art true and powerful: and the giver of food  
 with cattle.

3 All men court thee as in satisfaction, bearing the capt-  
 ured gas: and sit thee, as the kind invoker of the gods,  
 to the chambers (of sacrifice) for infinite wealth.

4 May the (sage) on whom all men rely possess foe-  
 subduing strength: radiant AGNI so shine in our habi-  
 tations that they may abound in riches, alone pur-  
 fying AGNI dispensing light.

## V. 2. 10.

The deity is AGNI: the *Rishis* are termed GATHAVASAS and LAT-  
 AYANAS, and are four in number, named severally, BAKTHU, SUPA-  
 DHU, SHRUTABANDHU, and VIKRADABANDHU, to each of whom a half  
 stanza of the two stanzas of which the *Sukta* consists is attributed;  
 the metre is *Prajap.*

1. 2 AGNI who art to be adored, be ever nigh to us:  
 our protector and benefactor: do thou, who art the  
 giver of dwellings and dispenser of food, be present with  
 us: bestow upon us most brilliant wealth.

3. 4 Understand us AGNI, hear our invocation,  
 defend us from all malevolent (people): most bright

and resple dent AGNI we earnestly solicit thee for the happiness (of ourselves) and our friend

### V 2. 11

The deity is *aditya* the *Rik* is as those of the sage V Atri named Vashishta; the metre is *anustubh*

1 Celebrate the divine AGNI for his protection may he who presides over dwellings grant (our desires) may the son of the *Rishis* his receivers of truth save us from those who hate us

2 That AGNI is true word the ancients whom the gods have kindled is the bright-tongued invoker of the gods, radiant with holy splendours

3 AGNI to be propitiated by praises (gratified) by our choicest and most excellent adoration and hymns bestow upon us riches

AGNI shines amongst the gods AGNI is present amongst mortals AGNI is the bearer of our oblations glorify AGNI with praises

5 May AGNI bestow upon the donor (of the oblation) a son abounding in food, abounding in devotion excellent unharmed conferring honour upon his progenitors

May AGNI bestow a son the protector of the good who with his followers may be victorious in battle, may he bestow a swift-footed steed conquering in combat

7 That praise which best conveys our veneration be due to AGNI affluent in splendour grant us (AGNI) great (wealth) for from thee we riches and ample food proceed

8 Brilliant ACST are thy rays mighty art thou armed, like the stone (that bruises the *Soma*) and thy voice spontaneously spreads through the sky like thunder

9 Thus we *Isayas* glorify the vigorous ACST may be the performer of great deeds and thou shalt pass over all our enemies as (we cross a river) with a boat

## V. 3. 12

The deity and *Rishis* as before, the metro is *Gagan*

1 Divine purifier ACST with thy radiant and pleasing tongue bring hither and worship the gods

2 Feeder upon butter bright and variegated radiance we solicit thee the beholder of heaven to (partake of) the (sacrificial) food

3 We kindle thee at the sacrifice wise ACST, whose food is the oblation who art brilliant and vast

4 Come ACST with all the gods, to the donor (of the oblation) we have recourse to thee as their invoker

5 To the institutor of the rite pouring out the libation bring excellent vigour sit down with the gods upon the sacred grass

6 Victor over thousands thou have urest when kindled our holy rites, the honoured messenger of the gods

7 Reverence ACST, by whom all that is is known, the bearer of oblations the youngest of the gods the divine the ministrant priest

8 May the sacrifice most solemnly offered by the devout duly proceed to-day (to the gods) spread the sacred grass for their seat

9 May the MARUTS the ASHWAS MITRA VARUNA, the gods with all their attendants sit down upon the grass

### V 2 13

The deity as before but in the extra stanza INDRA is associated with AGNI, the *Rishis* are three *Rajas*, TRYARI NA the son of TRYVISHNA, TRASADASYU, the son of PRURUTSA, and ASHWAMEDHA, the son of BHARATA, or ATRE alone may be the *Rishi* the metre of the three first stanzas is *Tristubh* of the last three *Anuštubh*

1 AGNI who art the protector of the good most wise powerful and opulent TRYARI NA the son of TRYVISHNA has been rewarded VISHWANARA in that he has bestowed upon me a pair of cattle with a waggon and with ten thousands of treasure

2 AGNI VISHWANARA who art deservedly praised and exalted (as he) bestow happiness upon TRYARI NA who gives me hundreds (of *Suvidas*) twenty cattle and a pair of burden-bearing horses

3 As TRYARI NA pleased by the eulogies of me who have many children presses with earnest (mind, gifts upon me) so does TRASADASYU desirous AGNI of thy valued favour through thine exceeding praise

4 When ASHWAMEDHA gives to him who solicits of him as a benefactor saying (bestow wealth) upon me, and comes (to him) with a verse (in thy praise) do thou AGNI grant intelligence to the *Raja* who wishes to offer sacrifice (to thee)

5 Whose harnessed robust oxen yield me delight, as the replenished *Soma* the offering of ASHWAMEDHA (gratifies thee)



6. INDRE and AGNI bestow upon the munificent  
ASHWAMEDHA rich te wealth with excellent posterity  
undernourished as the sun in heaven

## V. 2. 11

The deity as before the *Rishis* is VISHWAVATA, a member of the family of ARAM, the metre of the first and third stanzas is *Trishtubh*, of the second *Jagat*, of the fourth *Anushtubh*, and of the two last *Gaytri*.

1 AGNI when kindled spreads lustre through the  
firmament and shines with in the presence of the law.  
Vishwavya facing the east glorifying the gods with  
praises and bearing the kola with the oblation proceeds  
(to the sacred fire)

2. When about to be kindled AGNI, thou art first over  
ambrosial (water) thou art present with the offerer of  
the oblation for his welfare be to whom thou repairst  
acquires an universal wealth, he places before thee, AGNI  
the dues of hospitality

3 Repress, AGNI (our foes to ensure our) exceeding  
prosperity may thy riches ever be excellent preserve  
in concord the relation of man and wife and overpower  
the energies of the hostile

4 I praise the glory AGNI of thee when kindled and  
blazing fiercely thou art the affluent showerer (of bene-  
fits) thou art fitly lighted at sacrifices

5. AGNI who art kindled and invoked, worship the  
gods at the holy rite for thou art the bearer of the oblation

6 Offer worship and adoration to AGNI when the  
sacrifice is solemnized select the bearer of the oblation  
to the gods.

## V 2 15

The deity is INDRA, but one being which may be assigned to VISHVAS, the *Rishi* is GARHAPATI, of the race of SHAKTI, the metre is *Trishtubh*.

1 In the glorification of the gods by MANU there are three effulgences and then, (the MARUTS) uphold three luminaries in heaven the MARUTS of pure energy worship thee for thou, INDRA, art the intelligent *Rishi*

2 When the MARUTS worship INDRA exulting and drinking of the effused libation he grasps the thunder bolt wherewith he destroys AGNI and sets the abundant waters free to flow

3 O mighty MARUTS and thou also INDRA drink of this my exultant effused libation then the offered libation obtains cattle for the offerer and INDRA, drinking of it, kills AGNI

4 Thereupon he fixed firmly heaven and earth, and, resolutely advancing, tilled (VIRIRA) like a deer, with terror stripping off his covering, INDRA slew the DANAVA, endeavouring to hide and parting with affright

5 Then for this exploit all the gods gave thee, MAGHAVAN in succession the Soma beverage whence thou hast retarded for the sake of ETASA the advancing horses of the sun

6 Whereupon MAGHAVAN hast destroyed with his thunderbolt at once his (SHAMBARA'S) ninety and nine cities the MARUTS glorifying INDRA in a common dwelling with thee *Trishtubh* hymn he destroyed the bright (city of the *Asura*)

7 Thou (the undertaker of) his friend AGNI, the friend of INDRA, has quickly consumed three hundred

buffaloes— and INDRA— the destroyer— of VṚTRA has at once quelled the vessels of *Soma* offered by MANU.

8. When thou hast eaten the best of the three hundred buffaloes— when thou wert art MAHĀYAN hast drunk the three vessels of *Soma*— when he who I smite— All— thou— all the gods— smitest INDRA— for of fools— as thou hadst been— a servant— to the battle—

9. When INDRA— thou— and USANAS— with vigorous and rapid courses— went to the dwelling of KṚTSA— thou— destroying— USANAS— in— went in one chariot with KṚTSA— and the gods— and verily thou hast slain SATSVA.

10. Thou hast formerly— detained— one wheel of the car of ŚRĪVA— another thou hast given to KṚTSA— where— with to acquire wealth— with the thunderbolt thou hast confounded the voiceless *Dasys*— thou hast destroyed in battle— the speech bereft— (foes).

11. May the praises of GARVĀTI exalt thee— thou hast humbled PIPRI— for the son of VIDATHIN— RĪṢIBHAN— preparing dressed vands— has— through the friendship— brought thee (to his presence)— and thou hast drunk of his libation.

12. The observers of the nine months celebration— those of the ten months— pouring out libations— worship INDRA with hymns— the leaders (of rites)— glorifying him— have set open the cave— on feeding the cattle—

13. Although knowing the heroic acts which MAGHĀVAN— thou hast performed— how may I adequately offer thee libation— most mighty INDRA— we ever celebrate— at sacred rites— the recent exploits— which thou hast achieved—

14 Unmatched (by any) thou hast (none) INDRA, all these many (clouds) by (none) mate (strong) wielder of the thunderbolt whatever thou the number of (does) hast undertaken there is no one the arrestor of thy thy prowess.

15 Most mighty INDRA be pleased to accept the prayers which we are about to offer and the present praises which we repeat for doing pious acts, and desire us of wealth I have fabricated (excepted) all pious works like (rich) garments and like a chariot.

### V 2 16

The deity as before, or it may be the *Boha* RINAY-HAYA, who is occasionally praised, the *Rishi* is DARANI the metre *Tristubh*.

1. Where is that hero? who has seen INDRA seated in his easy chariot travelling with his horses the thunder, the invoked (of many) who desires of the libation is proceeding with riches to the habitation (of his worshipper) for his preservation?

2 I have looked down upon the secret and fearful place of his abiding I have repined desiring him, (to the place of) the self-sustainer I have inquired (of him) from others the, the leaders (of rites) the searchers after wisdom have said to me let us have recourse to INDRA.

3 When the libation is offered, INDRA, we celebrate thy exploits those exploits which thou hast been pleased (to achieve) for us act him, who is ignorant require knowledge (of them) let him who is acquainted (with them), make them known this MAGHAVAN (or) the lord of horses.

4 As soon as generated INDRA thou hast made thy hand resolved — thou hast gone alone to contend against numerous foes, — thou hast rent asunder the rock by thy strength! — thou hast rescued the hero on a yoking-line

5. When thou wast born most excellent and upborne bearing a name widely renowned that the gods have been in dread of INDRA and he has subjugated all the waters, the brides of the -have (MARUTS),

6. These devoted MARUTS eulogise thee with praise and pour out to thee the sacrificial food — INDRA has overcome by his devices the guileful ANI harassing the gods and arresting the waters

7. MAGHAVAN, who art glorified by us assailing with the thunderbolt the antagonist (if the gods) thou hast slain those who were ever hostile (to thee) from thy birth desiring to do good to MANU — thou hast bruised the head of the slave NAMUCHI

8. Verily thou hast made me INDRA thy associate when grinding the head of the slave NAMUCHI like a sounding and rolling cloud — and the heaven and earth (have been caused) by the MARUTS (to revolve like a wheel)

9. The slave (NAMUCHI) made women his weapons — what will his female hosts do unto me — the two his best beloved, (INDRA, confined in the inner apartments, and then went forth to combat against the *Dasyu*

10. When the cows were separated from their calves, they wandered about here and there — but when the well-offered libations had exhilarated him — then INDRA with his vigorous (Maruts) reunited them (with the calves)

11 When the Ribhons refused, BAHUR had ex-  
 hilarated him, the showerer of benefits, drove I about in  
 the chariot, INDRA, the destroyer of cities, quaffing  
 (the Soma), restored to him his rich yielding cattle.

12 The *Rasanas* gave me four thousand cows, AGNI  
 have done well, we have accepted the wealth, the dona-  
 tion of the leader of leaders, RINANCHAYA.

13 The *Rasanas*, Agni, have presented to me a beauti-  
 ful abode, with thousands of cattle, the sharp gleams  
 have exhilarated INDRA, upon the breaking up of the  
 (gloom) investing night.

14 The (gloom-)investing night has dispersed with the  
 dawn (upon the appearance of) RINANCHAYA, the *Rays*  
 of the *Rasanas*, BAHUR being summoned, going like a  
 fleet courser, has received the four thousand (cattle).

15. We have accepted, AGNI, the four thousand cattle  
 from the *Rasanas*, and the glowing, the golden ewer  
 prepared for the solemnity, we who are wise have accepted  
 it.

## V 2 17

The deity is INDRA, the *Rishi* is AVASAT, of the race of ATAR;  
 the metre is *Trishubh*.

1 INDRA, the possessor of opulence, directs down-  
 wards the car over which, intended (to receive sacrificial)  
 vands, he presides, he proceeds unimpeded, the first of  
 the gods, driving (his enemies before him) as a herdsman  
 drives the herds of cattle.

2 Hasten to us, lord of horses, be not indifferent to us,  
 distributor of manifold wealth, befriend us, for there is

nothing else that is better INDRA than thou thou hast given wives to those who were without women

3. When the light (of the sun) appears (in light (of the dawn) INDRA grants all sorts of) wealth to the worshipper) he has permeated the darkness from the interior of the obstructing (mountain) he dissipates the enveloping darkness with light

4. The RISHIS have fabricated thy car INDRA the invoked of many adapted to its horses TWASHTRI has made thy radiant thunderbolt the venerable (*Angirasas*) praising INDRA with hymns have given him vigour for the destruction of ANI

5. When the *Maruts* the showerers (of benefits) glorify thee, INDRA, the showerer (of desires), with praises, and the exulting stones delight (to bruse the *Soma*); then without horses, without chariots, they the purifying (*Maruts*) dispatched by INDRA have overcome the *Dasyus*

6. I celebrate MAGHAVAN thine ancient exploits, and those which thou hast newly achieved wielder of the thunderbolt, subjugating both heaven and earth thou hast distributed the wonderfully bountiful waters to man.

7. Handsome and sagacious INDRA, this is thy deed, that, slaying ANI thou hast here displayed thy vigour thou hast arrested the devices of SHUSANA urging the combat thou hast overcome the *Dasyus*

8. Thou, INDRA (abiding on the further bank) hast rendered the fertilizing waters agreeable to YADU and TURVASU you two, INDRA and KUTSA, have assailed the fierce (*Shushana*), and (having slain him) thou hast

conveyed KUTSA (to his dwelling) and VARANAS and the gods have therefore honoured you both.

9 May your steeds bring you both INDRA and KUTSA riding in one chariot, to the worshipper— you have expelled him (SRUSENA) from the waters from his proper abode— you have driven the glooms (of gloom etc) from the heart of the affluent (adorer).

10 The sage AVASTU has obtained cow-horses endowed (with the speed) of the wind— all the adorers, INDRA in this world thy friends augment thy vigour by their praises.

11 He (INDRA) has formerly arrested in battle the rapid chariot of the sun— ETASA has borne away the wheel, and (with it INDRA) demonstrates (his force)— may he giving us precedence, be propitiated by our rite.

12 INDRA oh people has come to see you wishing to behold his friend the offerer of the libation— let the creaking stones, for whose rotation the priests hasten— supply the altar.

13 Immortal (INDRA), let now the mortals who are wishing, anxiously wishing for thee, fall into sin, be indeed pleased with the sacrificers and grant vigour to those men amongst whom may we be (especial &) thine.

#### V 4 18

The deity is the same—the *Rishi* is 3470, the metre *Treṣṭībh*.

1 Thou, INDRA, hast rent the cloud asunder, thou hast set open the flood-gates, thou hast liberated the obstructed streams, thou hast opened the vast cloud and hast given vent to the showers, having slain the *Danava*



2. Thou thunderer (that set free) the obstructed clouds in the seasons thou hast regenerated the strength of the cloud, hence INDRA, destroying the mighty ASHWAINSANBER (in the water) that he set free, shamed the reputation of thy prowess.

3. INDRA by his prowess has shamed also the weapon of that mighty warrior from whom another more powerful conceiving of himself and what he was generated.

4. The wielder of the thunderbolt the ruler of the rain-cloud has destroyed with his bolt the mighty SHUSHNA, the wrath born (son) of the *Danava*, the walker in darkness, the protector of the showering cloud, exultating himself with the food of these living creatures.

5. Thou hast discovered INDRA, by his acts the secret vital part of him who thought himself invulnerable, when, powerful INDRA, in the exhaustion of the *Soma*, thou hast detected him preparing for combat in his dark abode.

6. INDRA the showerer (of benefits) exultated by the effused juices uplifting (his thunderbolt) has slain him enjoying the dews of the firmament sleeping amidst the waters, and thriving in sunless darkness.

7. When INDRA raised his powerful irresistible weapon against the mighty *Danava* when he struck him with the blow of the thunderbolt he made him the lowest of all creatures.

8. The fierce INDRA seized upon him that vast moving (*Vairata*), when lumbering (after) having drunk the *Soma*, subduing (his toes) and enveloping (the world), and then slew him with his great weapon in battle, footless, measureless, speechless.

9 Who may resist the withering might of that INDRA :  
he, single and irresistible carries off the riches (of the  
enemy) these two divine (reigns) heaven and earth),  
proceed swiftly through fear of the strength of the quick-  
moving INDRA.

10 The divine self-sustaining (heaven, comes to him ,  
the moving (earth) like a loving (wife) resigns herself to  
INDRA when he shares all his vigour with these (his  
people), then, in due succession men offer reverence to  
the potent INDRA.

11. Verily I hear of thee as chief amongst men, the  
protector of the good, friendly to the five classes of beings,  
the begotten the renowned , may my (progeny), represent-  
ing (their wishes), and uttering his praises night and day,  
propitiate the glorified INDRA.

12 I hear of thee influencing (creatures) according  
to the season and giving riches to the pious , but what do  
thy devoted friends (obtain), who have entrusted their  
desires, INDRA, to thee

### ANUVAKA III

#### V 3 1

The deity is INDRA, the Rishi is SAMVAREANA, the son of PRAD-  
PATI, the metre is Prashuddh.

1 Feeble as I am I offer praise to the great and vigorous  
INDRA, for this purpose (that he may grant) strength to  
(our) people he who associated with the MARUTS, shows  
favour to this person when praised for the sake of suste-  
nance

2. Thou O INDRA, meditating upon us hastenest the traces of thy horses (to thee) sowerer (of benefits), by those praises in which thou takest suitable delight and do thou therefore overcome (for us) hostile men.

3. Since mighty INDRA those who differing from us and not united with thee through the lack of devotion are not thine, therefore drive the bolt of the thunderbolt who art possessor of excellent horses across the air who sows through dust (to come to our sacrifice).

4. Inasmuch INDRA as many praises are thine, therefore, combating for the sake of (scedding) water on fertile (lands), thou hast effected (the) discomfiture of its obstructors, thou who art the sowerer (of benefits), hast, on behalf of the sun destroyed in his own dwelling the very name of (the *Asura*). Dasya in battle.

5. We INDRA are thine and thine are they who are the readers (of rites), promoters of (thy) strength, and willing applicants (to thee) and powerful INDRA may adherents worthy of commendation and faithful come to us like *Brāhman*, in battles.

6. Glorious INDRA is thy strength exulting immortal and clothing (the world with light) do thou give us riches, and brilliant wealth and I will greatly praise the munificence of the opulent lord.

7. Hero INDRA with thy protection defend us praising and worshipping (thee) and be propitiated (by drinking) of the well effused and agreeable *Soma* juice that yields (a defensive) covering in combat.

8. May those ten bright horses the gift to me of the pious gold possessing *Trasadasyu* the son of *Prakutsa*,

of the race of GIRIKSHITA convey me (to the sacrifice) and may I proceed quickly with the rites.

9. Or may those bay well-actioned horses the donation of VIDATHA, the son of MARUTASHWA (convey me) or (may) the thousands (of treasure) which he was bestowing upon and giving to me entitled to respect and the ornaments which are presented (to decorate) the person (contribute to the ceremony)

10. Or may the bright and active steeds bestowed upon me by LHWANYA the son of LAKSHMANA (bear me) the riches endowed with greatness that have been presented, have passed (to the dwelling) of the *Rishi* SAMVARANA like cows to their stable.

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### V. 3 2

The deity and *Rishi* as before the metre is *Jagati* except in the last verse, in which it is *Trishtubh*.

1. The undecaying heaven conferring and invited (sacrificial) food goes to the tamer (of enemies) whose adversaries are unborn therefore (priests) pour out (the libation) dress (the cakes and butter) and gently discharge (your offices, to him who is the acceptor of prayer, who is glorified by many)

2. MEGHAVAN who fills his belly with the *Soma*, is exhilarated (by drinking) of the sweet-savoured beverage, whereupon he has lifted up his destructive thousand-edged weapon desiring to slay (the *Asura*) MRGA.

3. He who pours out the libation to that *Indra* by day or by night, undoubtedly becomes illustrious. SHAKRA disregards the man who is proud of his descendants and

son of his person and who though wealthy is the friend of the base.

4. SHAKRA does not turn away from him whose father, whose mother, wife, brother he has slain but is willing to accept his offerings—the regulator (of facts), the bestower of riches—does not turn away from inquiry.

5. He desires not association or enterprises with five or with ten—he associates not with the man who does not present libations—and cherishes not (his dependants) nay, the fiercer he does punish him or slays him but he places the devout man in a pasturage stocked with cattle.

6. Thinning (his enemies) in battle and accelerating the wheels (of victory) he turns away from him who offers no libation and augments the prosperity of the offerer. INDRA the subduer of all the formidable the lord conducts the *Dasa* at his pleasure.

7. He proceeds to plunder the wealth of the (avaricious) and bestows the riches that are prized by man upon the donor of the libation; every man is involved in great difficulty who provokes the might of INDRA to wrath.

8. When INDRA the possessor of opulence, discriminates between two men both wealthy and exerting themselves (against each other) for the sake of valuable cattle, he takes one of them as his associate causing (his adversaries) to tremble and the agitator (of the clouds) together with the MARUTS bestows upon him herds of cattle.

9. I *Arya* *Asi* praise SHAKRA the son of ANIVESHNA the bestower of thousands—a type for comparison—may

the collected waters yield an abundance may wealth  
and strength and glory be upon him

### V 3 3

The deity as before, the *Ikshv* is PRABHUVAST, of the race of  
ANURAS; the metre is *Anushtubh* except in the last verse, in which it  
is *Pankti*.

1 Perfect for our protection INDRA that thou art  
which is most effective which is the slayer of men  
highly and difficult to be encountered in battles

2 Whatever protections INDRA may be thou whether  
four or horn three or those accorded to the five (classes)  
of men bestow them freely upon us

3 We invoke the desirable protection of thee the most  
liberal showerer (of benefits) that (protection) which  
thou, the distributor of rain the quick destroyer (of foes),  
granteest, (associated with the present) (MARUTS)

4 Thou art the showerer (of benefits), thou art horn  
to (bestow) riches thy strength rains (blessings), thy  
self-invigorated mind is the restrainer (of adversaries);  
thy manhood INDRA is the destroyer of multitudes.

5 INDRA welder of the thunderbolt ruler in an all  
permeating car object of omni rites and lord of strength  
protected against the world who entertains hostility towards  
them

6 Summoned VIKRITA men with copper spears I gr  
invoke thee warrior force and foremost among men  
for aid in battle

7 Defend INDRA our chariot difficult to be stopped;  
 mingling foremost in our battles followed by attendants  
 and eagerly striving for repeated spoil.

8. Come INDRA to us, defied by the prevalence our  
 car, we contemplate in thee who must accept one art  
 divine, all desirable vigour to thee who art divine, we  
 offer praise.

### VI 1.1.

The deity and *Rishi* as before, the metre is *Paśubhā*.

1 May that INDRA who is the donor of wealth, who  
 knows (how) to distribute riches come (to our sacrifice)  
 marching boldly like a warrior and may he being thirsty,  
 and desirous (of the draught), drink of the effused *Soma*  
 juice.

2 Hero, lord of horses may the *Soma* ascend to thy  
 destructive jaw, as if to the summit of a mountain may  
 we all, royal INDRA who art invoked of many give pleasure  
 to thee with our hymns as to horses with fodder.

3. Welder of the thunderbolt the invoked of many  
 my mind trembles through dread of poverty like a whirling  
 wheel. MAGHAVAN ever prosperous may thy worshipper  
 PURUVASU, praise thee promptly and abundantly seated  
 in thy chariot.

4 This thine adorer INDRA like the stone (that ex-  
 presses the *Soma* juice) urges praise to thee participating  
 in the great (reward) thou bestowest, MAGHAVAN, riches  
 with thy left hand thou bestowest them lord of horses  
 with the right be not reluctant.

5 May the effective enlignment meet thee the showerer (of benefits) thou the showerer art borne (to the sacrifice) by vigorous steeds sender of rain thou of the hand some chief wielder of the thunderbolt showerer whose ear showers down (messengers) do thou defer (us) in battle.

6 MARUTS. *ṛṣā* If men now in obedience to that youthful ŚHETARISHA the possessor of abundance, who has bestowed (upon us) two bay steeds, accompanied by three hundred (cattle,

### V 3. 5.

The deity and metre as before, the *Rishi* is *ATRI*.

1 The proudly worshipped (AGNI) when invoked, gustening with the oblation rises with the splendour of the sun may the dawn rise in favour to him who says, let us offer oblations to INDRA.

2. He whose fire is kindled, whose sacred grass is strewn, offers worship he whose stone is uplitted whose *Soma* juice is effused, offers praise the priest, of whom the stones utter the sounds of braising descender with the oblation (for previous ablution) to the stream.

3 The bride of INDRA devoted to her lord attends him (to the rite) who thus brings (with her) his accompanying queen may his ear convey to us ample food, may it sound loudly may it scatter around many thousands (of riches).

4 The prince suffers no evil in whose realm INDRA drinks the sharp *Soma* juice mixed with milk: attended by faithful followers, he moves (in all directions): he



destroys his enemy he protects his subjects enjoying prosperity he cherishes the name of INDRA.

5. He cherishes (his own) his (regal) in wealth and prosperity he is victorious in present and continuous (time) dear is he to the sun dear to Agni who with prepared libation, offers it to INDRA.

## V. 3. 6

The deity and *Rak* as before, the metre is *Dasarupak*.

1. INDRA of many exports, liberal is the distribution of thine abundant riches therefore ad-beholder possessor of excellent wealth be thou upon us opulence.

2. Although most mighty INDRA thou possessest well known abundance (of food yet golden hued deity) it is most notoriously reported as difficult (to be procured).

3. Wielder of the thunderbolt there are two strong (MARUTS) who are adorable and whose exports are renowned both divinites (thou and they) rule at pleasure over heaven and earth.

4. Slayer of VRITRA bring to us thou (worshippers), the wealth of any powerful (man) whatsoever for thou art disposed to enrich us.

5. May we, SHATAKRATU speedily (partake of) thy felicity through these our prayers may we be well secured, INDRA (by thee) may we be carefully protected here, by thee.

## V. 3. 7

The lefty and *Rishi* as before, the metre also is the same, except in the last verse, in which it is *Pankti*.

1 Wonderful INDRA, wielder of the thunderbolt, since precious treasure is to be distributed by thee bestow it, possessor of riches with both hands, upon us.

2 Whatever food, tho', considerest desirable, INDRA bestow it—let us be together (in the recitation of thy) gift of unlimited sustenance.

3 Since thy bountiful and pious worthy will is notorious and vast—therefore—thunderer—thou hast made ready for bestowing upon us substantial food.

4 With ancient hymns the pious approach INDRA to laud him who is most worthy of the beverage (the offering) of you who are opulent—(him, who is the king of men).

5 To that INDRA is the poetical and articulate prayer to be recited—to him the conveyers of pious praise, the sons of ATRI raise their hymns—the sons of ATRI illumine their hymns.

## V. 3. 8.

INDRA is the divinity of the first four verses, SURYA of the fifth, ATRI of the last four, but he is also the *Rishi* of the whole; the metre of the three first stanzas is *Ushuk*, of the fifth and ninth *Irashukh*, of the rest *Trishukh*.

1 O INDRA (to our sacrifice), drink—lord of the *Sapta*—of the juice expressed by the stores—showerer (of benefits)—after destroyer of VRIIRA (goose) with the showering (MARCTs).

2. The storm is the showerer the vibration is the showerer this effused *Soma* is the showerer showerer (of benefits). INDRA after destruction of VITRA come with the showering (MARUTS)

3. Effusing the vibration I have thee the showerer (of benefits) for the marvellous protection showerer (of benefits). INDRA after destruction of VITRA come with the showering (MARUTS)

4. May the accuser of the spiritless libel on the walls of the thunderbolt the showerer (of benefits) the overcomer of quickly flying foes the slayer the conqueror the slayer of VITRA the drinker of the *Soma* having harnesses his horses come down (to us) may INDRA be exalted at the mid-day sacrifice

5. When SURYA the son of the *Adara* SWARBHANT overspread thee with darkness, the words were beheld like one bewildered knowing not his place

6. When INDRA thou wast dissipating those illusions of SWARBHANT which were spread below the sun then ATRI, by his fourth sacred prayer discovered the sun concealed by the darkness performing his functions

7. SURYA speaks] Let not the valuter ATRI through hunger shadow with fear (darkness me who am thine thou art MITRA whose wealth is truth do thou and the royal VARUNA both protect me

8. Then the Brahmana (ATRI) applying the stories together propitiating the gods with praise and adoring them with reverence propitiating the *Soma* of SURYA in the sky he dispersed the illusions of SWARBHANT.

9. The sun who—the *Asura* *Saureman*—had enveloped with darkness the son of *ATRI* subsequently revealed—no others were able to effect a release.

## V. 3. 9

The duties are two *Yishwadevas*, the *Rishis* *Bratama* the metre is *Tashlagak*, except in the sixteenth and seventeenth verses, in which it is *Ujagan*, and in the twentieth, in which it is *Ugay*, and of one hemistich.

1. Who—*Mitra* and *Varuna*—desiring to sacrifice to you, (salaḥ to do so) I do you, whether abiding in the region—the heaven or of the vast earth or of the firmament—protect us and give to the donor of the oblation, and to the sacrificer, earth and food.

2. May these divinities—*Mitra*, *Varuna*, *Aryaman*, *Ayur*, *Indra*, *Ribhikshit*—the *Martis* who accept pious praise, be pleased by our adorations, partaking of the gratification afforded to *Rudra*—the shower (of benefits).

3. I invoke you—*Ashwins*—the restrainers (of desire) for the acceleration of your chariot with the swiftness of the wind. (priests, offer praise and oblations to the celestial restorer of life, to the accomp. shier of the sacrifice.

4. May the divine acceptor of sacrifice of whom the *Aamnas* are the priests—*Trita*, *Vay*—and *Agni*—concurring to start on with (the ruler of) heaven, or (*Surya* and) *Pushan* and *Brhaga*—and they who are the protectors of the universe—(come quickly, to the sacrifice, as the fleetest coursers rush to battle.

5. *Martis*—do you bring wealth comprising horses—to acquire and preserve riches the wise man offers you praise.

may the minister of priest (ĀTĪ) of the son of UŚHĪ  
(KAKSHIVĀN) be made happy by these swift going (horses)  
which are the swift going (horses) MURĀS... who  
are rapid in motion.

6. Preval (priests) by their play is... have the  
divine the fulfiller of desires the adorable to harness-  
his chariot may the light-loving accepters of sacrifice  
who love and accept... of the great come hither  
to our rite.

7. Mighty Day and Night to you along with the adorable  
deities of heaven I present (the oblation) with prayers  
delighting and explicit knowing like two sages all (that  
is required) do you bring it to the worshipper for his  
sacrifice.

8. I glorify you leaders (of rites), cherishes (of many,  
gratifying (with oblations) you) Twasṛit the lord of  
foundations and the goddess of speech bestower of opu-  
lence and sharer in the satisfaction (of the other divinities),  
also the lords of the forest and the herbs that I may  
obtain riches.

9. May the *Parvatas* be honourful to us in liberal  
donations may they be favourable (to us) who are the  
establishers (of the world) like heroes may the adored  
and adorable (deity), who is accessible (to all), who is  
friendly to man ever grant us increase being propitiated  
by our praise.

10. I glorify with unqualified praise the embryo of the  
earth fertilizing rain the grandson of the waters, ĀGNI  
who is threefold, who rages (upon me) not when travelling,

with (his) withering rays but bright haired consumes the forests

11 How can we offer (fit praise) to the mighty posterity of RUDRA or to the all knowing BHAGAVAN (the sage of obtaining) riches may the waters may the plants protect us, and the heaven, the woods and the mountains whose tresses are trees

12. May the lord of vigour (VAYU), hear our prayers he who traverses the firmament the circumambient, may the waters hear bright as cities flowing round the towering mountains

13 Mighty MARUTS of goodly aspect quickly hear (the praises) that we who repair to you repeat, offering acceptable (oblations) (the MARUTS) coming hither, well disposed come down to us, (destroying) with their weapons the mortals opposed to them (overcome) by agitation

14 I offer adoration to the company of the MARUTS deserving of sacred sacrifice, to obtain the waters, whether born of heaven or earth may my praises prosper may the joy bestowing heavens (flourish) may the rivers cherished (by the MARUTS) be filled with water

15 My praise has been continually proffered as a protectress powerful with (the means of) preservation may the maternal and venerable earth accept our (praises), and (pleased) with her pious (worshippers) be (to us) straight-headed and the giver of good.

16 How may we (duly) worship the liberal (MARUTS) with praise, how adore the MARUTS with present praise in a fitting manner the glorious MARUTS with present

praise ? may AHIRBUDHNYA contrive not for our harm  
may he be the destroyer (of our enemies).

17 The mortal (sacrificer) worships you gods at all  
times for progeny and cattle verily gods the mortal  
worships you may NIRRI on this occasion sustain my  
body with salutary food and keep off lechay.

18 Divine VASUS may we obtain from the adorable  
cow invigorating and mind-sustaining food may that  
liberal and benignant goddess hastening (hither) come for  
our felicity.

19 May ILA the mother of the herd and URVASHI  
with the rivers, be favourable to us may the bright-  
shining URVASHI (come), commanding our devotion and  
investing the worshipper with light.

20 May she cherish us (as the servants) of our patron  
URJAVYA.

### V. 3. 10.

The deities and *Rishi* as before, the metre is *Trishtubh*.

1 May our most animating praise together with our  
offerings, successfully attain VARUNA MITRA BHAGA,  
and ADITI may the ministrant of the five (vital airs,  
VAYU), the dweller in the dappled (firmament) he whose  
path is unimpeded who is the giver of life the bestower of  
happiness, hear.

2 May ADITI accept my affectionate and devoted praise  
as a mother (the endearments of) a son the pleasing  
delightful prayer that is approved of by the gods I address  
to VARUNA and MITRA.

3. Celebrate (priests) the most prophetic of the prophets, imbue him with the sweet libation and may the divine SAVITR bestow upon him ample beneficial and delightful riches

4. With us (valiant) men INDRA thou associatest us with cattle with pious (priests) and herd of steeds with prosperity with (sacrificial) food that is agreeable to the gods and with the favour of the adorable deities

5. May the divine BHAGA SAVITR the lord of wealth ANSHA INDRA (the slayer) of VR TRA (the) conquerors of riches KIBHUKSHIN VAJA and also PURANDRI (immortals) assisting (to our sacrifice) preserve us

6. We celebrate the exploits of MARUTWAT the unreckoning the victorious the undecaying neither the ancients MAGHAVAN nor their successors have attained thy prowess nor has any one recent attained it

7. Glorify the first donor of precious treasure BRHASPATI the contributor of riches the bestower of great happiness upon him who recites or chants (his praise) who comes laden with ample wealth to his invoker

8. Associated BRHASPATI with thy protections (men) are adorned (by thee) and become opulent and blessed with descendants may wealth devolve on those who are generous and givers of horses of cows of clothes

9. Render transitory the riches of those who partake of enjoyment without giving satisfaction (to those who are eminent) by holy hymns put apart from the sun those who perform not sacred rites and who though prospering in their posterity are the adversaries of prayer





17 May we ever gods enjoy great and uninterrupted felicity

18 May we ever be partcipant of the unprecedented, joy-conferring and well-guarded protection of the ASHWINS bring to us immortal (ASHWINS, riches, male progeny and all good things.

### V. 3 11

The diction as before: The *Rishi* is *ATRI*, the metre is *Tushtak*

1 May the milch kine, quack-moving, doing no harm, come to us, (aden) with their sweet fluid the wise worshipper invokes the seven vast and joy-diffusing (nwere) for the sake of ample riches.

2. (I purpose) to approach with pious praise, and with oblations, for (the sake of) the uninjured heaven and earth may the paternal (heaven), and the sweet-spoken, free-headed, maternal (earth), both enjoying renown defend us in every battle.

3. Priests who are preparing (the libation), first offer to VARY the delightful and brilliant (*Soma*) and do thou divine VARI like the HOTRI first drink of this sweet juice, which we offer for thee (samaraton)

4 The ten expressers of the juice, (the fingers) and the two arms of the priest which are the dexterous immolators of the *Soma* take hold of the stone the exulting, skilful, fingered (priest) milks the mountain-born juice of the sweet *Soma* and that *Soma* (yields its) pure juice

5. The *Soma* has been effused, (INDRA), for thy gratification, for (giving thee) strength in action, and for thy

great exhilaration therefore, INDRA, when invoked by us, pair to thy two beloved steeds well-trained horses in thy car, and come hither.

6. Agni being well-pleased with us bring to us a patha (trap etc.) by the gods that is to be the abode of GAY, mighty and so important to whom no victims are offered with reverence who is vast and cognizant of rites to partake of the exhilaration of the sweet *Soma*.

7. The vessel which the priests celebrating (it) supply with butter as if roasting a marrow-yielding animal with fire has been placed, desirous of the sacrifice upon the fire, like a son upon the lap of his father.

8. May this adoring earnest, and gratifying praise go like a messenger to summon the ASHWINS hither—come ASHWINS givers of happiness riding in one chariot, come down to the deposited (*Soma*) as the bolt is essential to the axle of the waggon.

9. I offer adoration to the powerful and rapid PUSHA and to (the powerful and rapid) VAYU who are both instigators of the desire of wealth and of food (who are both) distributors of riches.

10. Bring hither DATAYEDAS who art invoked by us all, the MARUTS, under their several names and forms come all ye MARUTS, with all your protecting faculties, to the sacrifice the praises, and the adoration of the worshipper.

11. May the radiant SARASWATI come to the sacrifice from the heavens or the spacious firmament may the goddess the showerer of water propitiated by our invocation, and desirous of our gratifying praises, hear

12 (Priests) place the mighty BṚHMANATI the creator whose back is dark blue in the chamber (of sacrifice) let us worship him who is seated in the interior of the mansion everywhere shining golden hued resplendent

13. May the sustainer of all (AGNI) the greatly red-hot the delighter come with all his protecting faculties, when invoked he who is clothed with flowers and with plants, who is irresistible, who has horns of three colours, the showerer (of benefits) the acceptor of oblations

14 The holders of the (sacrificial) ladies the incessant priests of the man (who institutes the rite) have repaired to the bright and most excellent place of the maternal (earth, offerers of the oblation they foster the tender infant (AGNI), with worship as people rub (the limbs of a child to promote his) existence

15. Married pairs worn by devout rites jointly offer abundant sacrificial food, AGNI to thee who art mighty may each individual divinity be successfully invoked by me let them not take us into unfavourable thought

16 May we ever, gods, enjoy great and uninterrupted felicity

17 May we ever be participant of the unprecedented, joy-conferring, and well guiding protection of the ASHWINS bring to us, immortal (ASHWINS), riches, male progeny, and all good things.

## V 3 13

The deities are the same, the *Rishi* is *AVATSA* of the race of *KASHYAPA*, the metre of the fourteenth and fifteenth verses is *Trishubh*, of the rest *Jagati*.

1. In like manner as the ancient (sages) those our predecessors as all sages and those of the present period (have obtained their wishes by his praise) so do thou by praise extract (thy desires) from him who is the oldest and best (of the gods), who is seated on the sacred grass, who is cognizant of heaven, coming to our presence, vigorous, swift, victorious, for by such praises thou exaltest him.

2. Do thou (*INDRA*) who art radiant in heaven, spread through the regions, for the good (of mankind), those the beautiful (waters) of the overflowing cloud, doer of good deeds, thou art the preserver (of men) not (destroyed) for their detriment, thou art superior to all delusions, thy name abides in the world of truth.

3. He (*VISHU*) is associated with the perpetual creation that is the true source of good, the sustainer of all, he is of unrestricted movement, the offerer (of burnt offerings), the cherisher of strength, glowing especially over the sacred grass, the showerer (of benefits), an infant, a youth exempt from decay, whose place is among plants.

4. These well-combined rays (of the sun) are descending with intent to proceed on the path (of the sacrifice), amplifiers of the ceremony for this (its institution), operating with these, with all regulating rays, he (*ADITYA*), steals the waters (that flow) in low places.

5. Object of honest eulogium, (*AGNI*), thou shinest amongst the reciters of thy praises when the *Soma* is

received at its effusion by the wooden (cups) and thou accepting (the beverage) art animated by the heart-affecting (praises) giver of life increase in the sacrifice thy protecting flames

6 Such as the waters & behest such as said (to be) they abide with concentrated splendour the waters may thou bestow upon us a dear life and unique (riches) great energy may come and offerings may be receiving vigour

7 The sage SURYA a bright glowing person and with his hand the dawn proceeds he has intent on combat with his enemies may he in whose robes are dependent secure our entire felicity (and grant) a brilliant and everywhere protecting mansion

8 The (pious man) proceeds to thee most excellent (of the gods who art incited) by the sign of this moving (revolution) who art hymned by the *Rishis* in whose praises thy name (& glorified) he obtains that blessing by his devotion on whatsoever (his desire) has been fixed and he also who of his own accord offers (worship) acquires abundant (reward)

9 The chiefest of these (our praises) proceed to the ocean-like sun that chamber of sacrifice falls not in which his (praises) are prolonged there the heart's desire of the worshipper is not disappointed where the mind is known to be attached to the pure (sun)

10 He verily (is to be glorified) let us with the pleasant thoughts of *Kshitas* *Manasa* *Avada* *Yajata* *Sadhre* and *Avrsara* fill up the magnificent food (the portion) to be shared by the wise

11. Swift is the excessive and girth-detering mēbriation of VISHWAKARA. YATATA and MAYEN (by drinking) of these (juices) they urge (one another to drink) they find the copious draught the sweetest giver of intoxication.

12. MAY SADAPRISA YATATA BAHUVRIKA ŚROTA VIT TARIKA associated with you destroy your foes the *Rishi* obtains his desires in both (worlds), and shines brightly, whenever he adores with well-royal offerings and praises, the host (of heaven).

13. ŚVITADHARA is the incessant priest of the instigator of the sacrifice the causer of the upward ascent of all holy rites the *Rishi* now offers *juvā* (milk), the milk is distributed announcing this in order (AVATSARA) studies (the holy texts) without repose.

14. Him who is ever vigilant holy verses desire to him who is ever vigilant sacred songs proceed him who is ever vigilant the *Soma* thus addresses I am always abiding in thy fellowship.

15. Agni is ever vigilant and him holy verses desire: Agni is ever vigilant and to him sacred songs proceed Agni is ever vigilant and him the *Soma* thus addresses, I am ever abiding in thy fellowship.

## ANUVAKA IV

### V 4. 1.

The deities are the VISHWADEVAS, the *Rishi* is SADAPRISA, the metre is *Trishtubh*.

1. (INDRA) recovered (the hidden cattle), hurling his thunderbolt from heaven at the prayers of the ANGINASAS

the rays of the approaching dawn are spread around  
the divine sun scattering the clustered gloom has risen  
and set open the doors of (the habitation of) men.

2 The sun distributes his radiance as if it was a substance the parent of the rays of light, the dawn, knowing his approach comes from the space is (armament) the rivers with running waters flow breaking down their banks the heaven is stable like a well-constructed pillar.

3 To me, when offering praise as to an ancient author of sacred songs the burthen of the cloud (descends), the cloud parts (with its burthen) the sky performs (its office) the assiduously worshipping ANGIRASAS are exhausted by much (adoration).

4 INDRA and AGNI I invoke you for my salvation with well-uttered words agreeable to the gods, for verily sages excelling in sacrifice, and diligently adoring worship you with sacred songs prompt as the MARUTS (in devotion).

5 Come to day quickly let us be engaged in pious acts let us entirely annihilate the hostile let us keep off all sacred enemies let us hasten to the presence of the instructor of the rite.

6 Come friends let us celebrate that solemn rite which was effectual in setting open the (secret) stalls of the (stolen) cattle by which MAYI overcame VASHISHTHA by which the merchant going to the wood (for it) obtained the water.

7 At this sacrifice the stone (set in motion) by the hands (of the priests) makes a noise, whereby the nine-months ministrants celebrated the ten months worship.



when SARAMA going to the ceremony discovered the cattle and ANGIRAS rendered all the rites effective.

8. When all the ANGIRASAS on the opening of this adorable dawn came in contact with the (discovered) cattle then milk and the rest were offered in the august assembly for SARAMA had found cows by the path of truth.

9. MAY SURYA lord of seven steeds arrive for he has a distant goal (to reach) by a tedious route fleet as a hawk he pounces upon the offered (sacrificial) food ever young and far-seeing he shines moving amidst rays of light.

10. SURYA has ascended above the glistening water, as soon as he has put to his bright backed steeds sage (worshippers) have drawn him like a ship across the sea the waters hearing his concommands have come down.

11. I offer to you (gods) for the sake of water an albestowing sacrifice whereby the nine months ministrants have completed the ten months rite may we by this sacrifice, be the protected of the gods may we, by this sacrifice cross over the boundaries of sin.

#### V 4. 2

The deities of the first six stanzas are the VISHWADevas, of the last two the wives of the gods the *Pratiksas* PRATIKSHATRA, the metre of the second and eighth stanzas is *Trishubh* of the rest *Jagati*.

1. The sage (PRATIKSHATRA) has of his own accord, attached himself to the burthen (of sacrifice), like a horse (to a chariot). I support that transcendent and preservative load I do not desire release from it, nor yet

its reiterated imposition the sage, going first conducts (me) by the right path

2 AGNI INDRA VARUNA MITRA gods confer (upon us) strength or company of the MARUTS or VISHNU (bestow it) and may both the VISATYAS RUDRA the wives of the gods PUSHA BHAGA SARASWATI be pleased (by our adoration)

3 I invoke for protection INDRA and AGNI MITRA and VARUNA ADITI SWAR *Earth* Hence the MARUTS the clouds the waters VISHNU PUSHA BHAGA VISATYAS and SARASWATI

4 Or may VISHNU grant us felicity or the magnanimous wind or *Soma* the bestower of riches or may the RICHES the ASWINAS TRASHTRI or VISHWAN be favourably disposed to our enrichment

5 Or may the adorable, heaven abiding company of the MARUTS come to us to take their seats on the sacred grass or may BRHASPATI PUSHA VARUNA MITRA ARYAMAN bestow upon us domestic happiness.

6 Or may the glorious mountains, the beneficent rivers be to us for our preservation may BHAGA the apportioner of wealth come with abundance and protection may this wide-pervading ADITI hear my invocation

7 May the wives of the gods desiring (our homage) defend us may they so protect us that (we may obtain) vigorous offspring and abundant food whether terrestrial or those in charge of the waters (in the firmament), do ye goddesses earnestly invoked bestow upon us felicity

8. Or may the goddesses, the wives of the gods, accept (the offerings) INDRAṬI AGNIṬI the radiant ASHWINI RITVIṬI AGNIṬI in a each leaf (of prayer) may the gods so purify (at the initiation) in a leaf (of purification) seed (of the wives of the gods) except if

### V.4.4

The deity is the ASWINIVAS the *Rishi* is ATATHATHA the metre is *Tetradak*

1. Aroused (in) their lacours the adorable Dawn comes from the east in might (rather the awakening of her daughter car) goes ever young and glorified (she) comes (over) invoked to the chamber of sacrifice with the protecting (gods,

2. The rays of light, extending round fulfilling the duty (of bringing on the day) abiding in contact with the orb of the immortal (sun) unlimited and diffusive spread everywhere through heaven and earth

3. The showerer of rain, the shedder of dew the radiant and quick-going (car) has entered the region of the paternal east the many-limbed and pervading (luminary) proceeds to both extremities of the firmament, (and so) preserves (the world)

4. The four (chief priests) sustain him (with oblations and praises) seeking their own welfare the ten (regions of space) invigorate him, their embryo, to travel (his daily course) his three elementary rays swiftly traverse the boundaries of the sky

5. (Behold) men this indescribable form from which the rivers (sprong) and where the waters dwell which

(form the firmament) the two (day and night) associated and equally allied as well as other (seasons) born (of it as of a parent). here and there sustain

6. To him (worshippers) multiply praises and acts of adoration for (him as for) a son the (divine) mothers weave garments (of light) rejoicing in the contact of their impregnation the wives of the sun (the solar rays) come to our presence by the path of the sky

7 May this (hymn). MITRA and VARUNA, be valued (by you) may it. AGNI, be valued (by thee) as the means to us of happiness unmixed may we (thence) obtain stability and permanence reverence be to thee radiant and mighty avylum (of the universe).

#### V 4 4

The deities as before, the *Rishi* is PRATHIVANT, the metre *Jagati*.

1. When may we offer adoration to the benevolent splendour strong in its own (strength), self-sustaining with food, deserving of worship when the delusive (energy of AGNI) investing (the heavens), spreads the waters above the clouds over the unbounded firmament.

2 These dawns diffuse the consciousness that is apprehended by pious men and (overspread) the whole world with uniform investing (light) the devout man disregards the dawns which have turned back and (those which are to come and improves (his understanding) by those which have proceeded

3. (Animated) by the libations offered by day and by night, (INDRA) sharpens his vast thunderbolt against

the beguiler (VRITRA) — whose hundred (rays) attend him in his own, beauteous way — and bringing back (revolving) — us.

4. (I behold the presence of the — Asvins of — deity) I celebrate the he — (rays) — that (re-appear) form (degraded) for the — (out of us) — (I) he — with the worshippers — bestows upon the man who invokes him at a sacrifice such copiousness as a man, surrounded with food.

5. Blazing with fire (her) — (figure) — (at four quarters of the horizon) he proceeds (to the sacrifice) wearing beautiful (vests) — the dispenser of darkness — extirpating foes — we know him not (as endowed) with manhood, whereby this adorable SAVITRI bestows desirable (wealth)

#### V. 4. 5.

The duties are the same — the Rishi is PRATYUSHTA, the metre is *Trishtubh*.

1. For you (worshippers), I approach to-day the divine SAVITRI and BHAGA, the distributors of precious (wealth) amongst men — ASHWINS (leaders of rites), enjoyers of many (good things) desiring your friendship. I solicit your daily presence.

2. Knowing the approach of the expeller (of the foes of the gods from heaven), worship the divine SAVITRI with holy hymns — praise him with reverence, distinguishing him as distributing precious (treasures) amongst men.

3. PUSHAN, BHAGA ADITI bestow (severally) excellent viands, the fierce (sun) robes (himself with radiance)

the good-looking (deities INDRA VISHVA VARUNA, MITRA AGNI, give birth to happy day

4. May the unreproachable SAVITR (grant) us that desirable (wealth) may the flowing (eyes) listen to (convey, it to us) for which purpose I the ministering priest of the sacrifice repeat (these prayers) affluent in food, may we be the lords of (man and) riches

5. May ample wealth devolve upon those who have presented victims to the VASUS and upon those who have repeated praises to MITRA and VARUNA confer upon them, (gods) felicity and may we rejoice in the protection of heaven and earth

#### V 4 6

The deities as before, the *Rishi* is SWASTI the metre is *Anush-  
tubh*, except in the fifth stanza in which it is *Pankti*.

1 Let every man solicit the friendship of the divine leader (of heaven the sun) let every man desire (of him) riches let him request affluence (wherewith) to nourish (his descendants)

2 Divine (leader of heaven) these (worshippers) are thine and (so are they) who praise these (other gods) these (both) we associate with opulence we (seek) to unite with (our) desires.

3 Worship, therefore the leaders of our rites our guests, (the gods) and the wives (of the deities) may the (divine) discriminator drive to a distance every adversary (and all our) enemies

4. Where the victim fit to be lauded the subject (of the sacrifice) has been stationed (at the sacrificial

post): he (SĀVITRĪ) with mind we disposed towards  
the worshipper, the donor of dwellings and descendants  
is like a clever wife, the bestower of wealth.

5. (Longer or reader) : as it is the protecting & father-  
laden with riches (concord for our) happiness, praisers of  
the honored (SĀVITRĪ we glorify him for heavenly through  
well-being praisers of the gods, we glorify (them).

#### V 4. 8.

The deities and *Itah* as before, the metre of the first four stanzas  
is *Gagatri*, of the next six *Ushnik*, of the next three *Tishtak*, and of  
the last *Anushtubh*.

1. Come AGNI with all the protecting deities, to drink  
the libation, come with the gods.

2. (Gods who are) devoutly praised and worshipped  
in truth, come to the sacrifice, and drink the libation with  
the tongue of AGNI.

3. Sage and adorable AGNI, come with the wise and  
early-stirring divinities to drink the *Soma* libation.

4. This *Soma* juice, effused into the ladles, is poured out  
into the vase acceptable to INDRA and VAYU.

5. Come VAYU propitious to the offerer of the libation,  
to partake of the sacrificial food, and drink of the effused  
juice.

6. INDRA and VAYU you ought to drink of these liba-  
tions: be gratified by them benevolent (divinities) and  
partake of the sacrificial food.

7. The *Soma* juices mixed with curds are poured out  
to INDRA and to VAYU, the sacrificial vands proceed to  
you as rivers flow downwards.

8. Accompanied by all the gods accompanied by the ASHWINS, and by USHAS come AGNI and like ATRI delight in the libation

9. Accompanied by MITRA and VARUNA accompanied by SOMA and VISNVI come AGNI and like ATRI delight in the libation

10. Accompanied by ADITYA and the VASUS accompanied by INDRA and by VAYU come AGNI and like ATRI delight in the libation

11. May the ASHWINS contribute to our prosperity may BHAGA and the divine ADITI (contribute) to (our) prosperity may the irresistible VISNVI, the scatterer (of foes) bestow upon us prosperity may the conscious Heaven and Earth (bestow upon us) prosperity

12. We glorify VAYU for prosperity SOMA for prosperity he who is the protector of the world (we praise) BRHASPATI (attended by) all the companies (of the deities,) for prosperity, and for our prosperity may the ADITYAS be ours

13. May all the gods be with us to-day for our prosperity, may AGNI, the benefactor of all men, and giver of dwellings (be with us) for (our) prosperity may the divine *Rikhas* protect us for (our) prosperity, may RUDRA preserve us from iniquity for (our) prosperity

14. MITRA and VARUNA grant us prosperity Path (of the firmament), and Goddess of riches, (grant us) prosperity may INDRA and AGNI (grant us) prosperity ADITI, bestow prosperity upon us



13. May we ever follow prosperously our path like the sun and the moon, may we be associated with a refreshing gentle wind and ever goodly kinsman.

### ANUKRITI

The verses are for MARUTS, the *Āchā* is *SHRĀVASHVA*, the metre of the sixth and seventh stanzas is *Pankti*, of the rest *Anukrityā*.

1. Offer worship with perseverance *SHRĀVASHVA* to the praise-deserving MARUTS, they who are adorable and bring in the daily offering, and coefficient-sacrificial food.

2. They are the firm friends of steady vigour who, proceeding resolute on their way, wilfully protect (our) numerous (descendants).

3. Gliding along, and shedding moisture they pass through the nights, therefore we now celebrate the night of the MARUTS manifested in with Heaven and earth.

4. We enjoin you (priests) to offer earnestly praise and sacrifice to the MARUTS, who through all human ages, protect the mortal worshipper from harm.

5. Offer sacrifice to the adorable MARUTS who (have) come from heaven who are worthy of worship, munificent leaders (of rites) and possessors of unequalled strength.

6. Leaders (of the rains) the mighty MARUTS shine with brilliant ornaments and weapons, and hurl javelins (at their foes, the clouds) the lightnings like roaring (torrents) daily follow the MARUTS, the radiance of the resplendent cohort spontaneously breaks forth.

7. The MARUTS who are of the earth are augmented so are those in the vast firmament, they increase in the

force of the rivers and in the aggregate of the spacious heaven.

8. Grief, the truth invigorated and minute strength of the MARUTS for they the leaders (of the rains) going along are labouring voluntarily for our good.

9. Whether they (abide) on the *Parashu* (river) or purifying us they clothe themselves with light or whether they break through the clouds with strength by the wheels of their charots.

10. (Whether) following the paths that lead (to us), or that spread diversely, or those that sink into the hollows (of the mountain) or those that extend smoothly they, (however) scattered, accept the sacrifice for my benefit, (when invoked by these appellations)

11. Now, leaders (of the rains) they support (the world) now, blending together they bear (the oblation) now, situated remote (they uphold distant objects) so may their manifold forms be manifest.

12. The reciters of sacred metres, desirous of water and celebrating (the MARUTS), have drawn them to (provide) a well (for GOTAMA) some of them (invisible) as thieves, have been my defenders some have been (obvious) to view through the light (of life).

13. Glorify *Rishi*, with grateful praise the company of the MARUTS who are manifest bright with lightning lances, who are wise, and the creators (of all things).

14. Approach *Rishi* with offerings and with praise, the company of the MARUTS like a friend come sustaining (MARUTS), with your strength, from heaven or (any other region) glorified by our hymns.

15. Glorify them promptly, bring not to bring (other) duties to (us) presence, let (the worshipper) associate his gifts with those wise (activities) renowned for their velocity, are distributors (of rewards).

16. To me, among of her kindred, the sage (MARUTS) have uttered a report, they have declared I'm sure (to be their) mother, the mighty ones have declared the lord bestowing RVNA (to be their) father.

17. May the seven times seven all-potent (MARUTS aggregated as) a single troop bestow upon me hundreds (of cattle), may I possess wealth of cows renowned upon the (banks of) the *Yamuna*, may I possess wealth of horses.

### V 4.9

The duties and *Rishi* as before, the metre varies: that of the first, fifth, tenth, eleventh, and fifteenth verses is *Kakubh*, of the sixth, seventh, ninth, thirteenth and fourteenth is *Saohridhah*, of the eighth and twelfth *Gayatri*, of the second *Brickh*, of the third *Anushubh*, and of the fourth *Prasasthah*.

1. Who knows the birth of these (MARUTS)? who has formerly been (partic' part of the covenants of the Maruts, by whom) the spotted deer are harnessed (to their chariots)?

2. Who has heard them when standing in their cars (declare) whither they go? upon what liberal worshipper do the kindred rats descend together with manifold food?

3. To me have they spoken; they who came to me with radiant steeds to (drink) the exhilarating beverage to me (they have said), when beholding them who are the

formless leaders (of rites) and friends of man repeat our  
praise

2. (The praise of them) who are all adorned with  
splendid ornaments, in arms in garlands in breast-  
plates in bracelets in chariots in bows

3. I contemplate your chariots magnificent MARUTS  
with delight like wandering lights in the firmament

4. Leaders of the rain, magnificent givers they cause  
that which is the treasury (of water to fall from the sky  
for the benefit of the donor (of the offering) they let  
loose the rain cloud and the shedder of rain spread (every  
where) with (abundant) water

The gliding (torrents) issuing (from the clouds),  
overspread the firmament with water as rich cows  
(with milk) and like rapid horses let loose upon the road,  
the rivers rush in various directions

5. Come MARUTS from heaven, from the firmaments  
or from this (earth) tarry not far off

6. Let not the *Rasa* the *Antabha*, the *Kubha*, or the  
wide-roving ocean delay you let not the watery *Saraya*  
oppose you may the happiness of your (approach) be  
ours

7. I praise that brilliant company of the MARUTS  
who have your strength of recent chariots, you whom the  
rain attends

8. Let us wait with sacred praises and holy rites upon  
your several strength and separate troop, and individual  
company

9. To what well born and oblation giving (worshipper)  
will the MARUTS proceed to-day in this their car?

13 With the same (goodwill) that you bestow imperishable grain seed upon a son or grandson bestow it upon us for we ask of you life sustaining and auspicious wealth

14 May we overcome our secret and reviling adversaries having departed from iniquity by good deeds may we possess MARUTS through the rain (sent by you) unmixed happiness water, cattle, and herbs

15 Renowned (host of) MARUTS leaders (of rites) that mortal is favoured by the gods and blessed with progeny whom you protect may we be such as he is

16 Praise the givers of enjoyment, (the MARUTS) at the sacrifice of the worshipper (for they) delight in (pious praises like cattle in fodder wherefore call upon them as if upon old friends praise them desirous of praise, with a sacred hymn

#### V. 4. 10

The deities and *Rishi* as before; the metre is *Jagan*, in the fourteenth stanza *Trishfuk*

1 Offer praise to the company of the MARUTS, the self-irradiating, the precipitators of mountains present liberal oblations to the assuagers of heat to those who come from the sky, to whom solemn rites are familiar to the givers of abundant food

2 You (colony, MARUTS) are conspicuous, mighty shedding water and augmenting food yoking your horses (to your cars, spreading everywhere and combined with the lightning the triple-stationed company) roars aloud, and the circumambient waters fall upon the earth

3 The MARUTS (appear) radiant with lightning, leaders (of the rain), armed with weapons of adamantine, blazing with the wind, the precipitators of mountains, the repeated distributors of water, wanderers of the thunderbolt, roaring in concert, combining (to send rain) and of exceeding strength.

4 Powerful MARUTAS, you urge on the nights and days the firmament and the works, agitators (of all things), you toss the clouds like ships on the sea, you even throw down the strong places of the mountain, but MARUTS you do no harm.

5 Your prowess, MARUTS, has spread wide your glory, as the sun (sends afar his) radiance, or the white (horses of the gods travel far) in the race, use of unbound lustre, you clove the cloud withholding the waters.

6 MARUTS, dispensers of rain, your strength is manifested when shaking the water-laden cloud, you let loose the shower, conjointly propitiated, conduct us by an easy path (leading to prosperity, as the eye shows the way).

7 The sage or the sovereign, whom you, MARUTS, direct, is never overcome nor slain, he perishes not, nor suffers pain, nor undergoes a jury, nor are his riches or his safety imperilled.

8 Lords of the *Niyati* steeds, overcomers of multitudes, leaders, of rites, radiant as the *Aditya*, are the dispensers of water, when sovereign lords, they fill the clouds and feed, sounding, moisten the earth with sweet (watery) sustenance.

9 This wide extended earth is for the MARUTS, the spacious heaven is for the spreading winds, the paths of

the firmament are provided for their course for them the expanding clouds pour forth best waters (gifts)

10. MARUTS of combined strength leaders of the universe, glances of heaven, when the sun has risen you rejoice (to the *Soma* beverage) then your rapid steeds flow in relaxation, but quickly you reach the limits of this road (to the sacrifice)

11. Lances (gleams) MARUTS upon your shoulders anklets on your feet golden harnesses of your steeds and pure waters shine in your chariots lightning blazing with fire glow in your lances and golden halos are towering on your heads.

12. MARUTS when moving you agitate the heaven of unchecked balance and (stir) the bright water when you combine your energies and are shining brilliantly and when purposing to send down rain you utter a loud shout

13. May we who are possessed of chariots intelligent MARUTS become (proprietors) of wealth comprising food bestowed by you of wealth that vanishes not as *TISHYA* (declines not) from the sky therefore, MARUTS, gratify us with infinite (riches).

14. You bestow MARUTS, wealth and enviable posterity, you protect the sage learned in the *Soma*: you grant horses and food to (me) the in-ustrant priest you render a prince prosperous

15. Therefore do I solicit wealth of you who are prompt to grant protection whereby we may multiply our descendants, as the sun (spreads wide his rays) - be propitiated

MARUTS, by this my praise by the efficacy whereof may we pass over a hundred winters

V. 4. 1]

The deities and *Rish* as before the metre of the last verse as *Tristubh*, of the rest *Jagah*.

1 The adorable MARUTS armed with bright lances and cuirassed with golden breast plates enjoy vigorous existence may the cars of the quick-moving (MARUTS) arrive for our good

2 MARUTS you have of yourselves maintained your vigour according as you judge (fit) you alone most mighty and vast and you pervade the firmament with your power may the cars of the quick-moving (MARUTS) arrive for our good

3. Born simultaneously, mighty co-dispensers of moisture, they have grown exceedingly in glory leaders (of rites) and radiant (are they) as the rays of the sun may the cars of the quick-moving (MARUTS) arrive for our good.

4. Your might MARUTS is to be glorified it is to be contemplated like the orb of the sun sustain us ever in immortality may the cars of the quick moving (MARUTS) arrive for our good

5 You send (the rain) MARUTS from the firmament charged with the waters you shower down the rain destroyers of foes your mch line are never dry may the cars of the quick-moving (MARUTS) arrive for our good

6 When you yoke your spotted mares to the poles (of your chariots) you lay aside your golden breast-plates,



for you dissipate all hostility may the cars of the quick-moving (MARUTS) arrive for our good

7. Let not the mountains let not the rivers arrest you whither you purpose (MARUTS) to their repair and compass heaven and earth may the cars of the quick-moving (MARUTS) arrive for our good

8. Whatever (rite has been addressed to you) MARUTS of old whatever is recent whatever (hymn is recited) VASUS whatever prayer is repeated do you be cognizant of all may the cars of the quick-moving (MARUTS) arrive for our good

9 Send us felicity MARUTS, harm is not bestow upon us exceeding happiness reward our adoration by your friendship may the cars of the quick-moving (MARUTS) arrive for our good

10 Do you, MARUTS, conduct us to opulence propitiated by our praises extricate us from sin accept, adorable (MARUTS), our offered oblation and may we be the possessors of riches.

#### V 4. 12

The *desina* and *Brihi* as before, the third and eleventh verses are in the *Satobrihat*, the rest in the *Brihat* metre.

1 I invoke AGNI, the victorious company (of the MARUTS) decorated with brilliant ornaments (I invoke them), the people of the MARUTS, to descend to-day from above the shining heaven

2 In whatever manner thou honourest the (MARUTS AGNI), in thy heart may they come to me as benefactors

gratify, (by oblations), those fierce-looking MARUTS, who most promptly come to thy invocations.

3 As the (people of the) earth having a powerful lord have recourse to him when oppressed (by others), so comes (the host of the MARUTS) exulting to us—your company MARUTS active as fire—as difficult to be resisted as a formidable ox.

4 They who with ease destroy (their foes), by their prowess, are thus difficult to be restrained, they send down by the rivers out of the vast mountains water—under ground.

5 Rouse (MARUTS) verily with praises I invoke the bright and unnumbered (troop) of these exalted (MARUTS) like a Leap of waters.

6 Yoke the bright steers to the car, yoke the red steeds to the cars, yoke the swift pair of horses to bear the burthen—the strong bearing to bear the burthen.

7 And let not that horse—right-shining loud neighing, of graceful form, who has been paced (in harness), delay you MARUTS, on your journey—urge him on in the car.

8 We invoke the food-laden chariot of the MARUTS, in which RODASI stood with the MARTIS bearing the delicious (waters).

9 I invoke that your consort, gracing the chariot, brilliant and adorable, amidst which the rain-bestowing (goddess), of goodly origin and auspicious, is worshipped together with the MARUTS.

## ANUVAKA 1

## V. 5. 1

The diction and *Paśā* as before, the metre of the first six verses is *Jagati*. of the two last *I śhībhā*.

1. RUDRA's set of INDRYA in small knot, riding in golden cars, come to the accessible (sacrifice) this our praise is addressed to you—accuse to us as you came from heaven—(INDRYA) pour a water to the thirsty (PITRĀ) longing for moisture.

2. The great MARUTS are come with winds with rattles with bows, with arrows, with javelins—you are well mounted and have handsome chariots—sons of PRISHNĪ—are well armed—come for our good.

3. You take the clouds from the sky—(you give) wealth to the donor (of oblations)—through fear of your approach the forests bow down—sons of PRISHNĪ—you incense the earth when—for the purpose of (sending) water—you, fierce (MARUTS)—yoke your spotted steeds.

4. The MARUTS radiant with light, purifiers of the rain like twins of goodly aspect and graceful form, masters of tawny and of ruddy steeds devoid of gule thinners (of foes) and vast in magnitude as the sky.

5. Shedders of abundant showers wearers of ornaments magnificent of brilliant aspect of inexhaustible wealth well descended by birth wearing golden breast-plates entitled to adoration (our gift) from heaven accept the an brook oblation.

6. Lances rest MARUTS upon your shoulders—strength (of) foe destroying power is seated in your arms—goulder,

(thurs) are on your heads. weapons are placed in your charots. all glory is assembled in your limbs.

7 MARUTS, bestow upon us affluence comprehending cattle horses cars treasure and make descendants sons of KRURA, grant us distinction. may I ever enjoy your divine protection.

8. Ho MARUTS leaders of rites) be propitious to us. you who are infinitely content immortal shedders of rain, renowned for truth wise young greatly glorified and worshipped with copious oblations.

### V 5 2

The deities and *Rishis* as before, the metre is *Tristubh*.

1 I praise to-day that brilliant company of the adorable MARUTS, lords of swift horses who pass along in strength, who, self radiant, preside over the ambrosial rain.

2 Adore, priest the resplendent and powerful company, whose arms (are decorated) with bracelets whose function is the agitation (of the trees) who are wise, and by whom wealth is conferred they who are bestowers of felicity, whose greatness is unbounded glorify the opulent leaders (of rites).

3 May the universal MARUTS, who urge on the rain, come to us to-day laden with water MARUTS, who are wise and strong be pleased by this fire which is kindled for you.

4 Adorable MARUTS, you cause (a son) to be born to the man (who worships you) a ruler an over-comer of foes, and model of a virtuous man. may you MARUTS, come as

vacant descendant's not-listed might armed from you (he acquires) an excellent steed

5. Like the spokes of a wheel, our sons are plerumque to the rex) (at equal as days of his duration) the sons of PRISHATI are born, a cake made of rain is poured down rapidly speed the MARUTS together with their consort sent down (the rains),

6. When MARUTS you come with to a shed cars drawn by spotted steeds, then the waters descend, the forests are damaged, and the bright showerer (of the rain) influenced by the solar rays plays out a downward sound

7. On their approach the earth becomes capable of fertility, and they deposit in her water as their germ, as the husband generates the embryo of the child, they have harnessed their horses fleet as the wind, the sons of RUDRA have emitted their perspiration (the rain)

8. Ho MARUTS leaders (of rites) be propitious to us, you who are infinitely opulent, immortal shedders of rain, renowned for truth, wise, young, greatly glorified and worshipped with copious oblations

### V. 5. 3

Deities and *Asht* as before, the metre is *Jagati*, except in the last verse, in which it is *Trishubh*.

1. The priest glorifies you MARUTS for the good of the donor of the oblation, offer worship to the shining (heaven). I bring offerings to the earth: they the MARUTS scatter the rapid (rain), they traverse the firmament, they combine their own radiance with (that of) the clouds

2. From their approach the earth trembles with fear, as a crowded boat goes quivering (thru all the water) visible from afar they are recognized by their movements the MARUTS leaders (of rites) [as between (th' even and earth) to the solemn sacrifice]

3 You bear, for your decoration an excellent shaden, like the horn of cattle—as the sun the eye (of day) dispenses light), so (are you diligent) in the distribution of the rains—graceful are you and rapid as horses—and like (pious, mortals) you leaders (of rites), consider (holy ceremonies) for their glory

4 Who may exalt the great excellencies of you who are adorable? who may (offer you fitting) praises? who (glorify your) many (deeds)? for you make the earth tremble like a ray of light when you confer the gift (of rain) for (the diffusion of) fertility

5 Resplendent as steeds of one hundred, they engage in combat like valiant heroes—like (prosperous) men, they, the leaders (of rites) have increased (in power), and cover the eye of the sun with showers

6 None of them are older—none younger (than the others)—the destroyers of (foes), none hold a middle (rank)—all excel in glory—honourable by birth having PRINNI for your mother—to you MARUTS favourable to man—come from heaven to our presence

7 Like birds (that fly in rows they pass along in their strength above the vast summit of the sky) to the ends of the firmament—their horses have caused the waters of the cloud to descend, as both (gods and mortals) know

8 May the heaven and the earth yield (rain) for our sustenance may the wonderful beautiful dawns exert themselves (for our good) may these sons of RUDRA, lauded, *Rishi* (by thee) send down the celestial rain.

## V. 5. 4

The deities are the *Maruts*, especially as associated with *Agni*; the *Rishi* is as before, the metre of the seventh and eighth verses is *anugan*, of the rest *Trishugh*.

1 I adore the protecting *AGNI* with hymns may he, propitiated on this occasion, approve of our acts. I offer (worship with praises), interded to obtain food, as if (proceeding) with cars (to the goal), circumambulating (the fire) may I exalt the praise of the *MARUTS*.

2, Fierce *MARUTS*, sons of *RUDRA*, who ride in easy chariots (drawn by) celebrated steeds, (at your coming) the woods bow down with fear the earth trembles and the mountains (shake).

3 The mountain, vast and lofty (though it be), is alarmed at your noise and the summit of the firmament trembles when, lance-armed *MARUTS*, you are sporting, you rush along together like waters.

4 Like wealthy bridegrooms who have decorated their persons with golden (ornaments) and purifying waters, so the noble and powerful *MARUTS*, associated together in their chariots, have made great (preparation) in their several persons for their embellishment.

5 They are brothers, of whom no one is the elder, no one the younger, but who grew up together for their

mutual prosperity — may their father RUDRA ever youthful the doer of good deeds and PRISHNI (their mother) easy to be milked grant favourable days for (the sake of) the MARUTS.

6. Auspicious MARUTS whether you abide in the upper the middle or the lower heaven (cor e) RUDRAS to us from thence — and do thou AGNI accept the oblation which this day we offer.

7. MARUTS who are omnipotent since you and AGNI abide above the summit of the upper (region, of the sky) do you who cause (your enemies) to tremble, and are the consumers of (our) foes do you being pleased bestow upon the sacrificer who offers you oblations desirable wealth.

8. AGNI drink the Soma-juice rejoicing along with the MARUTS resplendent, adorable, associated in troops, purifying all, annuating and long-lived drink. VAISESWANARA who art identified with the ancient emblem (of flame)

### V 5 5.

The deities are various. Those of the first four, and the eleventh to the sixteenth verses are the MARUTS, the several persons whose names occur in the other stanzas are considered to be their divinities — the *Rishi* is SHYAVASHWA, the metre of the fifth stanza is Anushtubh, of the sixth Satobrahmi, of the rest Gayatri — the occasion of the hymn, according to the Scholast, is a wonderful old story, related by those learned in sacred lore — a priest of the family of ARNI, named ARCHANAS, having been employed as *Horti* by the Raja, RATHAVITI, the son of DASHURYA, saw at the ceremony, the daughter of the Raja, and, being pleased by her appearance, asked her as a wife for his son SHYAVASHWA. RATHAVITI was disposed to assent, but thought it proper



first to consult his queen, who objected to the match (that ŚRĀVASHWA was not a *Rishi*, no maiden of their house having ever been given in marriage to a less exalted personage) to qualify himself, therefore as a *Rishi* ŚRĀVASHWA engaged in a course of rigorous austerities and wandered about seeking help from his fellow Rishis. He begged aid of ŚHĀSHYASĪ the queen of TARANTA *Raja*, who, inducing him to her husband, soul, a *Rishi* has arrived. The *Raja* repaid, treat him with reverence, and ŚHĀSHYASĪ with her husband's permission gave him a herd of cattle and costly ornaments. The *Raja* also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother, PĒTASĒNA. On his way ŚRĀVASHWA met the *Adhvaryus*, whom he hymned, and was by them acknowledged to be a *Rishi*; he was also made the *Śrīṣṭi* (*draṣṭā*) or author of 5 *Itas* of the Veda. RĀTRAVIT then, with the concurrence of his wife gave him his daughter to wife. This hymn was composed in honour of the benefactors of the *Rishi*.

1. Who are you most excellent leaders (of rites) who come one by one from a region exceedingly remote?

2. Where are your horses where your reins? what is your capability? where are you going? the saddle is on the back (of the steeds) the bridle in their nostrils.

3. The goad is (applied) to their flanks the drivers force them to spread their thighs apart like women in bringing forth children.

4. Homes, friendly to man of honourable birth you are as if blazing with fire.

5. She, (SHASHYASI), who has thrown her arms round the hero TARANTA, who was eulogized by ŚRĀVASHWA has given me cattle comprising horses and cows, and hundreds of sheep.

6. SHASHYASI, though a female, is more excellent than a man who reverences not the gods, nor bestows wealth.

7 For she discerns one who suffers pain one who is in want or one desirous (of any thing) and directs her mind towards the gods

8 And, eulogizing (him), I proclaim that the man her (other) half is, (as it were), uncommended for he is ever the same in munificent donations

9. Young and affable she has explained to me SHYAVASHWA the road and two ruddy horses have borne me to the valiant and renowned PURUMILHA.

10. Who the son of VIDADASHWA has given me a hundred (head) of cattle, and, like TARAYTA many precious gifts.

11 Those (MARUTS, who are brought hither by swift horses drinking the inclining juice receive here glorification

12. They by whose glory heaven and earth are surpassed who shine splendid in their chariots like the radiant (sun) in the heaven above

13 That company of MARUTS ever young riding in bright chariots unapproachable a spacious motive, unobstructed

14. Who knows of a certainty the r (abode), where the intermediators (of the r force) rejoice? born for (the distribution of) water exempt from defects

15 Desirous of praise, you are the guides to happiness, of the man who propitiates (you) by this pious rite you are bearers of invocations to the sacrifice

16. Do ye who are destroyers of the malevolent, abounding in wealth, and entitled to adoration bestow upon us desirable riches.

17 Bear to DABHYA (in night turning away (from me to him, this my eulogy (of the MARUTS) convey my praises godless as a charioteer conveys the contents of his vehicle to their destination)

18 And say on my behalf to RATNAVITI (when the libation is poured out my love (for your daughter) does not depart

19 This opulent RATNAVITI dwells (in the banks of the *Gomati* (river) and has her home (the skirts of) the *Himalaya* mountains

## V. 5. 6

The deities are MITRA and VARUNA the *Rishi* is SHUKTAVIṬ; the metre *Tishṭhah*

1 I have beheld the permanent orb of the sun your (dwelling place concealed by water where (the horses of the pious) liberate (his steeds where a thousand rivers abide together the one most excellent of the (embodied) forms of the gods.

2 Exceeding is that your greatness, MITRA and VARUNA, whereby the ever-moving sun has (through succeeding) days, pushed forth the stationary waters you augment all the (world illumining) rays of the self-revolving (sun), the one chariot of you two (perpetually) goes round

3 Hail, MITRA and VARUNA, you uphold, by your energies, earth and heaven prompt benefactors cause the plants to grow give noishment to the cattle send down the rain

4 May your easily harnessed horses bear you both (hither) and with well-guided reins come down the

embodied form of water follow, verily the rivers flow as if  
 O 1

2 Augmenting the well-known an-<sup>1</sup>irigam<sup>2</sup> in the same  
 in like manner as the sacred grass is preserved by prayer  
 do you, MITRA and VARUNA, who are invigorated by  
 (sacrificial) viands, and abound in food, ascend your car  
 in the midst of the place of sacrifice.

3 Be open-handed and be gentle to the performers of  
 pious acts, who will protect in the midst of the place of  
 sacrifice for you two, who are sovereigns and free from  
 wrath, and build together a mansion of a thousand columns.

4 The substance (of their chariot) is O good, its pillars  
 are of rich gold, fishes in the firmament like lightning  
 may we load the vehicle with the libation in an auspicious  
 place, or in the sacrificial hall, (where the columns) are  
 erected.

5 At the break of dawn, at the rising of the sun, ascend  
 MITRA and VARUNA, your golden-bodied, iron-pillared car  
 and thence behold the earth and its inhabitants.

6 Munificent MITRA and VARUNA, protectors of the  
 universe (it is yours to grant) exceeding and perfect  
 felicity such as it is impossible to disturb, bless us with  
 that (felicity) and may we ever be (possessed) of the riches  
 we desire, and be confident of victory (over our enemies).

..

### V. 5. 7.

The deities are MITRA and VARUNA, the *Rishi* is ARCHAMINAS,  
 the metre is *Jagati*.

1 Guardians of water, observers of truth, you ascend  
 your car in the highest heaven: to him whom you, MITRA

and VARUNA protect the rain seeds down the sweet (shower) from the sky.

2 Imperial rulers of this world, you shine MITRA and VARUNA at this sacrifice, the beholders of heaven, we ask of you the wealth (that is) rain and immortality for your forms traverse earth and heaven.

3 Imperial and mighty showerers, lords of heaven and earth, beholders of the universe, you approach, MITRA and VARUNA, with variegated clouds to hear the sound (of your traces), and cause the sky to (send down rain by the power of the emitter of showers).

4 Your device, MITRA and VARUNA, is manifested in heaven when the light (that is) the sun, your wonderful weapon, moves (in the firmament). When you invest in the sky with the cloud (and) with rain, and (the) sweet drops, PARJANYA fall (at their desire).

5 The MARUTS harness the easy going chariot, MITRA and VARUNA, for (the emission of) water, as a hero (harnesses his war-car), their forms traverse the different spheres to distribute the rain, do you, therefore, supreme rulers, shed upon us water from heaven.

6 The cloud (through your will) MITRA and VARUNA, utters a wonderful sound, indicative of radiance, and announcing (abundant) food, the MARUTS thoroughly invest the clouds with (their) devices and (along with them), you too cause the purple and faultless sky to send down rain.

7 Sapient MITRA and VARUNA, by your office you protect pious rites, through the power of the emitter of

showers— you clad me the whole world with water— you sustain the sun—the adorable chariot in the sky.

### V 5 8

The deities and *Devā* as before—the metre is *śaughabhi*—except in the last verse, in which it is *Pañkti*.

1. We invoke you MITRA and VARUNA with this hymn, even the descendant of bees—the conductor of heaven—like (two) lordships) driving by (the strength of their) arms the herds of cattle before them.

2. Do you two with discriminating hand, bestow upon me your worshipper (what I desire), for the desirable febrile (that is given by you) spreads through all lands.

3. That I may now pursue the (right) direction, may I proceed by the path of MITRA for all (good things) are aggregated in the happiness (the gift) of that beloved and benignant (deity).

4. May I obtain from you MITRA and VARUNA, by my praise such wealth as to excite envy in the dwellings of the rich and the devout.

5. Come, MITRA (come) VARUNA, with your splendour to our assembly and augment (the prosperity) of the affluent (worshipper), and of (those who are) your friends in their respective abodes.

6. You MITRA and VARUNA bring us strength and abundant food) for (those praises) which (we offer) be largely bountiful to us in food in riches in prosperity.

7. Deities who are to be worshipped at the sacrifice to the gods, at the (first) shining ray (of light) at dawn,

behold us. *Soma* about on poured out. Hasten with rapid  
steeds. leaders (of rites) propitius to ARHANAVAS.

#### V 5. 9.

The metres are the same as the *Rishis*. PAVANAS, a metre  
is *doubleddh*.

1. He who knows (how to be) on earth, the amongst  
the gods is the performer. Give we to let us commu-  
nicate (that knowledge) to us. He who is the graceful  
VARUNA or MITRA accepts the libation.

2. They two very exceeding a distance royal (centres)  
who hear (invocations) from the greatest distance lords  
of the virtuous favours of the sacrifice, are in movement  
(for the good of) each individual man.

3. Approaching you, ancient (divinities), I invoke  
you together for protection. possessed of good steeds  
(we praise you) who are provident to give us food.

4. MITRA grants even to the sinful (worslopper) the  
(means of) repairing to his spacious dwelling. the favour  
of MITRA, the destroyer of foes is (granted) to (his) adorer.

5. May we ever be in the comprehensive guardianship  
of MITRA, and free from sin enjoy (MITRA) thy protec-  
tion. being at the same time the children of VARUNA.

6. You come, MITRA and VARUNA, to this man and  
guide him (to his desires). deny us not when we are rich  
(in offerings). (deny us not) who are (the sons) of *Rishis*  
protect us in the presenting of the libation.

## V 5 10

The deities and *Rishi* as before the metre is *Anuṣṭubh*.

1 Man endowed with *stea* (good) (acore, the two centres, the performers of good deeds, the destroyers of foes, offer oblations) to the adorable acceptor of (sacrificial) food to VARUNA whose form is water.

2 Inasmuch as you two are possessed of irresistible and *Astra* (subling) strength therefore has hol. sacrifice been established amongst you as the sun has been placed) in the sky.

3 We glorify you both that your oblations may precede ours to a long distance accepting the pious worship of RATAHAYANA with (his) praises.

4 Now adorable and wonderful deities (propitiated) by the former (praises) of (me your) worshipper do you who are of pure vigour consider with approving minds (the adoration) of these men.

5 Earth in thee is abundant water for the necessities of the *Rishis* the two *at* *va* (loties) dispense by their movements sufficiently copious (rain).

6 We and the devout (invoke) you MITRA and VARUNA who are far-seeing may we proceed to your spacious and much frequented kingdom.

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## V 5 11

The deities and metre as before the *Rishi* is YAJATA.

1 Divine sons of ADITI MITRA VARUNA ARYAMAN verily you are possessed, at the present time, of perfect, adorable vast, exceeding strength.



2 When you come VARUNA and MITRA to the delightful place of sacrifice then supporters of men destroyers of foes, you bring felicity

3 MITRA VARUNA ABYAMAN who are possessors of omniscience are all associated at our rites as if in their respective stations, and protect the worshipper from the malignant

4 They verily are observers of truth distributors of water, protectors of holy rites amongst men guides in the right way liberal donors and benefactors even of the sinner (who worships them)

5 Which of you MITRA and VARUNA has not been celebrated in (our) praise for therefore do our thoughts tend towards you the thoughts of the race of ATRI tend towards you

### V 5. 12

The leities and *Kashas* before, the meter is *Gajatri*.

1 Sing loud with lusty praise to MITRA and to VARUNA (come, mighty deities to the great sacrifice)

2 The MITRA and VARUNA who are both sovereign rulers originators of the race exultant deities among the gods

3 They two are able to grant us of great terrestrial and celestial riches great & your might among the gods

4 Rewarding with rain the holy rite, they favour the zealous worshipper benevolent deities may you prosper

5 Senders of rain from heaven granters of desires, lords of sustenance suited to the liberal donors (of oblations), they ascend their spacious car

## V. 5. 13.

The deities are the same, the *Rishi* is *Ushani*, the metre *Trishtupbhi*.

1. MITRA and VARUNA, you uphold the three realms of light, the three heavens, the three regions (of the earth) and governing the four corners of the universe, INDRYA, and protecting the imperishable life.

2. MITRA and VARUNA, the cows are full of milk through your incantation and the rivers yield through your will, sweet water, through you the three radiant receptacles and showerers of rain stand several in the three spheres.

3. I invoke the gentle and bright ASITI at dawn, and at mid day, when the sun is high, I worship you, MITRA and VARUNA, at all seasons, for the sake of riches, for sons and grandsons, for prosperity and happiness.

4. I worship you two divine ADITYAS, who are upholders of the celestial and terrestrial worlds, the immortal gods impair not, MITRA and VARUNA, your eternal works.

## V. 5. 14.

The deities and *Rishi*, as before, the metre is *Gajatri*.

1. MAY I, MITRA and VARUNA, enjoy your favour through which there is assuredly protection.

2. Benignant (deities) may we obtain from you, (who are) such (deities), food for our sustenance, may we RUDRAS be yours.

3. Protect us with your protections, preserve us with kind preservation, may we with our descendants, overcome the *Dasyus*.

4 Workers of evil address deeds let us not depend upon  
the burnt offering other (than soma) offered in our persons  
sons of with ear sons and grandsons.

## V. 5. 15

The deities with metre as before, the *Rishi* is *Ushasta*.

1. MITRA and VARUNA scatterers of foes destroyers  
of enemies, come to this our sacred sacrifice.

2. Sagacious MITRA and VARUNA you reign over all  
bestow fitness, lords upon our ancient rites.

3. Come MITRA and VARUNA to our effused libation,  
to drink of the *Soma* of the offerer.

## V. 5. 16

The deities and *Rishi* as before, the metre is *Ushast*.

1. We invoke MITRA and VARUNA with hymns like  
(our progenitor, ATRI) do you sit down upon the sacred  
grass to drink the *Soma* libation.

2. Steady are you in your functions, whom men ani-  
mate by (their) devotion, come and sit down upon the  
sacred grass to drink the *Soma* libation.

3. May MITRA and VARUNA accept with satisfaction  
our sacrifice, come and sit down upon the sacred grass  
to drink the *Soma* libation.

## ANUVAKA VI.

V 6. 1.

The deities are the ASHWINS, the *Rishi* is PAKRA, the metre *Jagadāmbh*.

1 Whether ASHWINS, you are at present far off, whether you are high whether you are straying) in many places or whether you are in nigh-a-r do you who partake of man's offerings come hither.

2 I approach you (to invite you) hither you who are the encouragers of many (who are) the achievers of many (great exploits most excellent and irresistible. I invoke you who are most mighty, for protection.

3 You have arrested one luminous wheel of (your) car for a turning the for a of the sun; whilst with the other you traverse the spheres (to regulate) by your power the ages of mankind.

4 May the praise universal (deities) wherewith I praise you be agreeable to you as offered by this (your worshippert) and do you who are severally born and free from blame bestow upon us food.

5 When SURYA has ascended your ever easy moving or then bright waving resplendent rays (of light) encompass you.

6 Leaders (of rites) Atri recg. zeu, your benevolence, with his grateful mind on account of the relief (you afforded him, when NASATYAS through his praise of you he found the (fiery) heat inactions.

7 Your strong lofty moving, ever-progressing (car) has been renowned at sacrifices ever since ASHWINS, leaders (of rites) Atri was rescued by your acts.

8. Mixers of the *Soma* juice *RUDRAS* our intimate (adoration) bedews you will with the nectar when you traverse (the limits) of the firmament and the prepared viands (of the sacrifice) support you.

9. Truly have they called you *ASHVINS* the bestowers of felicity—such may you be when earnestly invoked to our sacrifice—bountiful bestowers of felicity at our sacrifice.

10. May these praises exalting the *ASHVINS* be productive of happiness, the praises that we fabricate as (a wheelwright) a car—we proclaim aloud fervent adoration.

## V. 6. 2

The dactyl, *Rika*, and metre as before.

1. Divine *ADITYAS*, affluent in praise, descended this day from heaven upon the earth, hear that (laudation) which, liberal showerers (of benefits), *ATRI* ever addresses to you.

2. The divine *NASATYAS* where are they? where are they heard of in heaven? to what worshipper do you come? who may be the associate of your praises?

3. To whom do you proceed? to whom do you repair? to (go to) whose presence do you harness your car? by whose prayers are you gratified? we are anxious for your arrival.

4. *PAURAS* send to *PAURA* the rain-shedding cloud, drive it to him who is engaged in sacrifice as (hunters chase) a lion in a forest.

5 You stripped off (his aged form), like a cuirass from the decrepid *CHYAVANA*, so that when you had rendered him again a youth, he attracted the desires of women.

6. A glorifier of you both is here—may we be (retained) in your sight for the sake of prosperity—hear, to-day (my invocation)—come hither with your protectors, you who are affluent in food.

7 Who among men, mortals has this day (best propitiated you)? what wise man (has best propitiated you) who are revered by the wise? what worshipper has best propitiated you) by sacrifice, you who are affluent in food?

8. May your car, *ASHWINS*, the swiftest of the cars (of the gods), come hither well-disposed towards us, the discomfiter of numerous (foes), glorified amongst men.

9 May our repeated adoration of you two—who are desirous of the libation—be productive of felicity—descending to our presence—and exceeding in wisdom, travel with rapid (steeds) swift as two falcons.

10. *ASHWINS*, wherever you may be—hear this invocation—the excellent sacrificial offerings, longing for your proximity—reach you.

### V. 6 3

The deities as before, the *Priests* are *AVASAT*, the metro is *Pankti*.

1 The *Rishi*, your worshipper *ASHWINS*, graces your beloved chariot, the snowier (of benefits), the vehicle of wealth—with praises—masters of mystic lore, hear my invocation.

2 Passing by (other worshippers), come ASHWINS hither, so that I may ever overcome all (adversaries) DASRAS riding in a golden chariot distributors of wealth propellers of rivers masters of mystic lore hear my invocation

3 Come ASHWINS bring for us precious treasures REDRAS riding in a golden chariot procreated (by sacrifice) affluent with food masters of mystic lore hear my invocation

4 Showerers of wealth, the praise of your worshipper is addressed to your chariot (to it) as well as to you does this distinguished, devoted, embodied (adorer) offer sacrificial food masters of mystic lore, hear my invocation.

5 With mind attentive (to praise) riding in cars swift-moving listening to invocations, you hastened with your steeds to the single-purposed (HYAVANA) masters of mystic lore, hear my invocation.

6 ASHWINS leaders (of rites) may your horses harnessed at will of wondrous beauty, and of rapid course, bring you hither with good gifts to drink (of the proffered beverage) masters of mystic lore hear my invocation

7 ASHWINS, come hither NASATYAS, be not unpropitious invincible lords, come from hidden (regions) to our sacrificial hall master of mystic lore hear my invocation.

8 Invincible ASHWINS lords of water favour AVASIT, glorifying you at this sacrifice masters of mystic lore, hear my invocation.

9. The dawn has come the AGNI of the season blazing with the oblation, has been placed (upon the altar).

showers of wealth subduers of foes your immortal  
chariot has been harnessed masters of mystic lore hear  
my invocation

### V 6. 4

The deities are the same the *Rishi* is BHARVYA, the metre  
*Trishtup*.

1 ASWIN lights up the face of the dawns the devout  
praisers of the pious have risen up therefore ASHWINS  
lords of the chariot descending come hither to day to the  
splendid sacrifice perfect (in all its parts)

2 Harm not ASHWINS the perfected (rite) but coming  
now most quickly, be glorified on this occasion be present  
at the opening of the day, with protection against desti-  
tution and be prompt to bestow happiness upon the donor  
(of the offering)

3 Whether you come at the milking time) of the cattle,  
at the dawn of day at noon when the sun is high or by  
day or by night come, with fervent protection: the  
drinking of the *Soma* has not now extended beyond the  
ASHWINS

4 This station ASHWINS is your ancient abode, these  
are your mansions this your dwelling come from the vast  
firmament (overspread) by clouds (filled) with water  
bringing to us food and strength.

5 May we be united with the ASHWINS by their special  
protection which is the source of happiness and guide to  
good bestow upon us, immortals, wealth and posterity  
and all good things.



## V. 6. 5

*Deities, Rikā, and metre as before.*

1. Worship the two who come first (of the gods) at dawn let them drink before the greedy withholders (of the offering), for the ASHWINS verily claim the morning sacrifice the ancient sages prayed them (at dawn.)

2. Worship the ASHWINS at early dawn, offer them oblations the evening is not for the gods it is unacceptable to them and whether it be any other than ourselves who worships them or propitiates them the worshipper who is foremost (in his devotion) is the most approved of.

3. Your car, ASHWINS approaches coated with gold honey tinted, water-shedding laden with ambrosia as quick as thought as rapid as the wind, wherewith you pass over all obstacles

4. He who in the apportionment (of the offerings) presents to the NASATYAS the most ample (share) of (the sacrificial) food who gives (them) the largest portion of the viands, secures by his acts the welfare of his son, and ever has the advantage of those who light no sacred fires

5. May we be united with the ASHWINS, by their special protection, which is the source of happiness, the guide to good: bestow upon us, immortals, wealth and all good things

## V. 6. 6.

The deities as before the *Rishi* is SAPTAVADHRI, the metre of the three first stanzas is *Ushuk*, of the fourth *Tristubh*, of the rest *Anushtubh*

1 ASHWINS, come hither NASATYAS be not ill-disposed; alight like two swans upon the effused libations

2. Like two deer ASHWINS, like two wild cattle on (fresh) pasture like two swans alight upon the effused libation

3. ASHWINS affluent in food, be propitiated at your pleasure by the sacrifice alight like two swans upon the effused libation

4 Inasmuch as ATRI escaping by your aid from the fire of chaff, conceals you like a wife soliciting (the affection of a husband), therefore come with (your) propitious ears with the new born rapidity of the falcon

5 Open VANASPATHI like the womb of a parturient female hear ASHWINS in invocation set SAPTAVADHRI free.

6 ASHWINS by your devices sunder the wicker work of the operation of the, terrified, snoring *Rishi* SAPTAVADHRI

7 As the wind ruffles the lake on every side so may thy womb be stimulated and the conception of the months come forth

8 As the wind as the wood as the ocean are agitated, so do thou gestation of ten months, invested with the uterine membranes, descend

9 May the boy who has reposed for ten months in the

bosom of his mother come forth alive unharmed, living,  
from a living (parent)

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## V 6 7

The deity is the DAWN, the *Râti* SATYASHRAVAS, the metre is *Pankti*.

1 Radiant USHAS, wake us up to day for the acquisition of) ample riches, in like manner as thou hast awakened us (of old), bright-born, and praised sincerely for (the gift of) horses shew favour to SATYASHRAVAS, the son of VAYYA

2 Daughter of heaven, who hast dawned upon SUNITHA, the son of SUCHRADRAHA bright-born and praised sincerely for the gift of) horses dawn upon the powerful son of VAYYA, SATYASHRAVAS

3 Daughter of heaven, who art the bringer of opulence, dawn upon us to day as, bright-born and praised for (the gift of) horses thou hast dawned upon the powerful SATYASHRAVAS, the son of VAYYA

4 The offerers of oblations who eulogize thee, lustrous USHAS, with sacred hymns become prosperous with affluence, (through thy favour), bestower of wealth, bright-born goddess (who art) sincerely praised for (the gift of) horses

5 These thy assembled (worshippers) who stand before thee to distribute wealth entertain towards us kindly intentions offering in ample riches, bright-born goddess, (who art) sincerely praised for (the gift of) horses

6 Affluent USHAS, bestow upon these (thy) devout adorers food and posterity, so that, being opulent, they

may, without stint, bestow riches upon us bright-born goddess (who art) sincerely praised for (the gift of) horses.

7 Affluent USHAS, bring wealth and abundant food to those who liberal givers bestow upon us riches with horses and cattle • bright-born goddess (who art) sincerely praised for (the gift of) horses.

8 Daughter of heaven bring to us food and cattle together with the pure rays of the sun and the radiant flames (of the kindled fires, bright-born goddess (who art) sincerely praised for the gift of) horses.

9 Daughter of heaven Dawn ' delay not our (sacred) rite let not the sun scorch thee with his ray, as (a prince punishes, a thief or (subdues) an enemy bright-born goddess (who art) sincerely praised for (the gift of) horses.

10 Thou USHAS art able to give (us) whatever indeed (has been solicited) and much (that has not been asked for), for, radiant (divinity), who art dawning upon things adorning, thou art never true, (to them) bright-born goddess (who art, sincerely praised for (the gift of) horses.

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### V 6 8.

The deity and *Rik* as before, the metre is *Trishubh*.

1 The wise priests celebrate with hymns the divine-bright charioted expanded Dawn, worshipped with holy worship purple-tinted radiant leading on the sun.

2 The lovely Dawn, arousing man, goes before (the sun) preparing practicable paths, riding in a spacious chariot, vast expanding everywhere, she diffuses light at the commencement of the days.

3. Harnessing the purple oxen to her car, unweaned she renders riches perpetual a goddess praised of many, and cherished by all, she shines, manifesting the paths that lead to good.

4. Lucidly white as she occupying the two (regions, the upper and middle firmament), and manifesting her person from the east, she traverses the path of the sun as if knowing (his course) and harms not the quarters of the horizon.

5. Exhibiting her person like a well attired female, she stands before our eyes (gracefully) inclining like (a woman who has been) bathing: dispersing the hostile glooms, USHAS the daughter of heaven, comes with radiance.

6. USHAS the daughter of heaven tending to the west puts forth her beauty like a (well-dressed, woman, bestowing precious treasures upon the offerer of adoration she, ever youthful, brings back the light as (she has done of old).

### V 6. 9

The deity is SAVITRI the *Rishi* SHYAYASHWA, the metre *Jagati*.

1. The wise apply their minds, they perform sacred rites for the propitiation of the intelligent, great, adorable SAVITRI he alone, knowing their functions, directs the priests verily, great is the praise of the divine SAVITRI.

2. The wise SAVITRI comprehends all forms (in himself), he has engendered what is good for biped and quadruped: the adorable SAVITRI has illumed the heaven, and shines in sequence to the passage of the Dawn.

3. After the passage of which divine (being) the other

deities proceed to (obtain) majesty with power. He who by his greatness has measured out the terrestrial regions the divine SAVITRI (is) resplendent.

4. Either thou traversest SAVITRI the three regions or comonest with the rays of SURYA or thou passest between the right on either hand or thou divine SAVITRI art MITRA through thy (benevolent) function.

5. Thou alone rulest over the actions of living beings thou art PUSHA, divine (SAVITRI), by thy movements thou art sovereign over the whole world. SURYASHA offers praise, SAVITRI to thee.

#### V. 6. 10

The metre and *Rishi* as before. The metre of the first verse is *Anuṣṭubh*, of the rest *Gāyatri*.

1. We solicit of the divine SAVITRI enjoyable (wealth) may we receive from BHAGA that which is excellent and sustaining destructive of foes.

2. Nothing impairs the sovereignty of this SAVITRI which is most especially renowned and beloved.

3. That SAVITRI, who is BHAGA bestows precious treasure on the donor of the offering we solicit of him a valuable portion.

4. Grant us to-day, divine SAVITRI, affluence with progeny and drive away evil dreams.

5. Remove from us, divine SAVITRI, all misfortunes, bestow upon us that which is good.

6. Let us be void of offence towards ADITI according to the will of the divine SAVITRI, may we be possessed of all desired (riches).

7. We glorify to-day with hymns SAVITRI the protector of the good the observer of truth (identical with) all the gods

8. The divine object of meditation SAVITRI who ever vigilant precedes both night and day

9. SAVITRI who proclaims his glory to all these living beings and gives them life

### V 6. 11

The deity is PARJANYA the *Rishi* Bṛhaspati the metre of the first six verses is *Triśṭubh* of the ninth *Anuṣṭubh* of the rest *Jagati*

1. I address the mighty PARJANYA who is present, praise him with these hymns, worship him with reverence, him who is the thunderer the showerer the bountiful who impregnates the plants with rain

2. He strikes down the trees, he destroys the *Rākṣasas*, he terrifies the whole world by his mighty weapon even the innocent man flees from the sender of rain when PARJANYA, thundering, slays the wicked

3. As a charioteer urging his horses with his whip, brings into view the messenger (of war) so PARJANYA (driving the clouds before him), makes manifest the messengers of the rain the roaring of the son-like cloud proclaims from afar that PARJANYA overspreads the sky with rainy clouds.

4. The winds blow strong the lightnings flash the plants spring up, the firmament dissolves earth becomes (fit, for all creatures when PARJANYA fertilizes the soil with showers

5 Do thou, PARJANYA, through whose function the earth is bowed down, through whose function hoofed cattle thrive, through whose function plants assume all kinds of forms, grant us great felicity.

6 Send down for us MARUTS the rain from heaven, drops of the rainy charger descend—come down PARJANYA, sprinkling water by this thundering (cloud), thou who art the sender of rain, our protector.

7 (The cloud over (the earth) thunders, impregnate the plants, traverse the sky) with thy water order chariot—draw open the tight-fastened downward-turren water bag, and may the high and low places be made level.

8 Raise on high the mighty sheath (of rain)—pour down (its contents)—let the rivers flow unimpeded to the east, saturate with water both heaven and earth, and let there be abundant beverage for the kine.

9 When, PARJANYA, sounding loud and thundering, thou destroyest the wicked (clouds, this whole (world) rejoices, and all that is upon the earth.

10 Thou hast rained—now check well the rain—thou hast made the deserts capable of being crossed—thou hast given birth to plants for (man's) enjoyment—verily thou hast obtained laudation from the people.

—————

#### V. 6. 12.

The deity is PRAITHIVĪ; the *Rishi* BHARATA, the metre *Anushtubh*.

1 Verily thou sustainest here, PRAITHIVĪ, the fracture of the mountains—mighty and most excellent, thou art she who delightest the earth by thy greatness.



2. Wanderer in various ways thy worshippers hymn thee with (sacred) songs thee who, bright-bued tосsест the swollen (cloud) ike a neighing horse

3. Thou who with soil earth, sustaіnest by thy strength the forest fords when the showers of thy cloud fall from the shining sky

### V. 6. 13.

THE *hity* = VARUNA, the *Rishi* ASHVI, the metre *Prashubh*

1. Offer a solemn, profound, and acceptable prayer to the imperial and renowned VARUNA who has spread the firmament as a bed for the sun as the immolator (=precader) the skin of the victim

2. He has extended the firmament over the tops of the trees, has given strength to horses, milk to cows determination to the heart he has placed fire in the waters the sun in heaven the *Soma* plant in the mountain

3. VARUNA has set free the (water of the) downward opening cloud for the (benefit of the) heaven, the earth, and the firmament, thence is he monarch of all the world, watering the soil as the rain beews the barley

4. VARUNA waters earth, mid-air and heaven, when he pleases (to send forth) the milk (of the cloud) thereupon the mountains clothe (their summits) with the rain-cloud and the hero, (MARUTS), exulting in their strength, compel (the clouds) to relax

5. I proclaim the great device of the renowned VARUNA, the destroyer of the *Asuras*, who, abiding in the mid-heaven, has neted the firmament by the sun, as if by a measure

6. No one has counteracted the decree of the most sagacious divinity whereby the lucid water-shedding rivers do not fill the ocean with water.

7. If VARUNA we have ever committed an offence against a benefactor, a friend, a companion, a brother, a near neighbour, or VARUNA, a durbhan, remove it from us.

8. If, like gamblers, who cheat at play (we commit offences) knowingly, or (those) of which we know not, do thou divine VARUNA, extricate us from them all as if from loosened (bonds), so that we may be dear VARUNA to thee.

#### V. 6 14

The deities are INDRA and AGNI, the *Rish* is ATRI, the metre is *Anushtubh*, except in the last verse in which it is *Ugri-puruṣ*.

1. INDRA and AGNI, the mortal whom you both protect scatters the substantial treasures (of his enemies), as TBITA (confutes the words) (of his opponents).

2. We invoke the two INDRA and AGNI who are irresistible in conflicts, who are renowned in battles, who protect the five (classes of) men.

3. Overpowering is the might of these two, the bright (lightning) is shining in the hands of MAGHAVAN, as they go together in one chariot for the (recovery of the) cows and the destruction of VRITRA.

4. We invoke you both INDRA and AGNI, for (sending) your chariots to the combat, lords of moveable wealth, all knowing, most deserving of praise.

5. I adore you, irresistible deities, for (the sake of)

obtaining) horses : you who are increasing day by day  
like mortals who are worthy of worship like two *Adityas*.

6. The invigorating oblation has been offered like the  
Soma-juice expressed by the sounding stones : do you  
bestow food upon the pious : great riches upon those who  
praise you : bestow food also upon those who praise you.

### V. 6. 15

The deities are the MARUTS : the Rishi is EVAYAMARUT : of the  
race of ATRI : the metre is *Atyagata*.

1. May the voice-born praises of EVAYAMARUT reach  
you VISHNU, attended by the MARUTS : (may they reach)  
the strong, the adorable, the brilliantly adorned, the  
vigorous, praise-loving, cloud-scattering, quick-moving  
company of the MARUTS.

2. EVAYAMARUT glorifies those who are manifested with  
the great (INDRA), who appear spontaneously and speedily  
with the knowledge that the sacrifice is prepared) : your  
strength in action, MARUTS, is not to be resisted (though  
qualified) by (your) infinite liberality : you are immovable  
as mountains.

3. EVAYAMARUT glorifies with praise those who (coming)  
brilliant and happy from the vast heaven, bear (his invo-  
cation) : in whose dwelling there is no one able to disturb  
them, and who like self-radiant fires, are the impellers of  
the rivers.

4. That wide-spreading troop (of MARUTS) has issued  
from a spacious common dwelling-place : (where) EVAYA-  
MARUT (awaits them) when their car has been spontaneously

harnessed with its rapid horses, and emulous, vigorous, and conferring happiness, they sally forth.

5 Let not the sound (of your approach, MARUTS) which is mighty, the announcer of rain the shedder of light, diffusive, loud alarm EVAYAMARUT: that sound wherewith, overcoming (your foes) you who are self-irradiating, lasting-rayed ornamented with golden ornaments, self-weaponed, bestowing food, accomplish your functions.

6 Possessors of vast strength, may your unbounded greatness, your brilliant vigour, protect EVAYAMARUT; for you are regulators for overseeing (what is fit for) the limits of the sacrifice, preserve us from those who revile us and who are like blazing fires.

7 May those RITRIS the objects of worship, like resplendent fires protect EVAYAMARUT: they, whose ethereal dwelling, extended and wide has been made illustrious (by them), and on whom exempt from blame, the mighty energies (are manifested) in their courses.

8 MARUTS devoid of enmity, come to our proffered praise hear the invocation of your adorer, EVAYAMARUT do you who are associated in the worship of VISHNU (IṆDRA-VAṬS) as warriors (scatter the enemies), our secret foes.

9 Adorable MARUTS come to our sacrifice so that it may be prosperous hear undeterred by *Rakshasas*, the invocation of EVAYAMARUT abiding like lofty mountains in mid-heaven, do you, who are profoundly wise, be ever intolerant of the reviler.

END OF THE FIFTH MANDALA.

## NOTES ON VOLUME III.

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### PAGE 1.

1. *Shukprishthasya dhaseh*, Agni is understood as a *rashmnyak*, rays, according to *Sayana*. He explains *dhast* by *sarvasya dharayuri*.

*Sapta* *vanik* the commentator explains by *sarpana swabhava nadik*, otherwise *sapta* might be thought to mean seven, its more usual acceptation.

2. THE MUCH KINE — *Dhenavah*, but *Sayana* considers it as an adjective equivalent to *pranayitryah* propitiators pleasers.

3. *Atasasya dhaseh* is explained *sadatagamanasya posha-nartham*, for the sake of cherishing of the perpetual going.

### PAGE 2.

4. ONE ONLY WIFE.—We have in the text nothing more than *Ekam* *iva* like one, the pronoun being feminine. The commentator adds, *yatha puman ekam pravivhati* as a man cohabits with one woman.

7. FIVE MINISTERING PRIESTS. *Adhvaryubhik pancha-bhik sapta viprah*, this excludes according to the scholast, the *Udgatri* and his class.

### PAGE 3.

11. This verse is the burden of several *Suktas* in the preceding *Ashtaka* (see vol. i. pp. 196 204 206). *Sayana* rather varies his interpretation in some respects upon this recurrence of the verse — thus he translates in the former, *Ha,*

by *Bhūmi*, earth: here he calls for a female divinity in the form of a cow, *gorupam devatam*, and he connects *vyṇax* with *anumat*, good-will, explaining it *anandhya* may + be not barren, procreative: see Introduction, vol. I, p. 32.

1. *Vanaspati*, the forest lord, is here said to mean the post of wood to which the victim is tied: the verse is quoted in the *Āitareya Brāhmaṇa* II 2, and is similarly expounded in the *Nirukta*, 8, 18.

#### PAGE 5.

2. (IN A MOMENT) THOU ART, ETC.—That is according to the Schoolast, although not yet killed: yet as soon as the attrition of the touchwood takes place *Agni* appears.

3. SOME PRECEDE WHILST OTHERS, ETC. According to *Saṃyana* allusion is made to the sixteen priests, of whom the *Ādhvaryu* and eleven others take an active part in the ceremonial, whilst the *Udgātṛ* and other three are sitting by, engaged in the recitation of the prayers and hymns.

5. A FUGITIVE (SON).—The text has only *sasṛṇṇasam* *iva*, like one going: the schoolast supplies the father and son: or it might be thought to indicate master and slave.

7. ANIMALS.—*Pashuvāḥ* according to the comment, bipeds as well as quadrupeds.

9. THREE THOUSAND, ETC.—*Saṃyana* quotes the *Bṛihad Aranyaka* for this enumeration. *Ādhvaryu* v *Brāhmaṇa*, but that work gives apparently 3333, or according to the gloss of *Ānandagiri* 3336: but in the following verses the number is, as usual, specified as thirty-three: the eight *Vasus*, eleven *Rudras* and twelve *Ādityas*, with *Indra* and *Prajāpati*: the verse occurs in the *Yajush*, XXXIII 7, where *Mahādharma* explains part of the increase by multiplying the thirty three by ten for the *ganas* of the deities, making not very correctly

333 and repeating this number twice once for their multiplication by *Brahma Vishnu and Rudra* and again by their *Shaktis*, *navatita ankas trividha sur-devanam dasha-utpannash te Brahma Vishnu Rudra nam shaktinam unanubhedatah ut te cha 333 333, 333 etevanto bhavanti*, the explanation is not very clear.

## PAGE 6

5 *Soma-Veda* i 98

7 *Soma-Veda* i 100

9 *Sahayrutham* produced by the strength of soul for attrition

## PAGE 7

2. IS ASSOCIATED WITH UNDERSTANDING *Dehya samrithat* that according to *Sayana* Agni is fully aware of the objects of the ceremony and a wish is implied that he may communicate the similar knowledge to its performers *tan tadrish prapnoshata karanta Mahidhara* in *Ustad* is a somewhat different interpretation though the same in substance as through knowledge Agni associated with the gods for the purpose of conveying the oblations to them *Yajush XXII 16*

3. TRAVERSES (THE DARKNESS) *Artham hyasya taranti* his meaning or object is crossing or that which crosses, his light or radiance is the end or object of Agni which passes over or through darkness understood

5 *Visham Manushnam*, according to *Sayana*, means, men the descendants of *Manu*. *Manorjabinam*

7 This and the two preceding occur in the *Soma-Veda*. ii 906-908

## PAGE 8.

1. *Gurhar nabha varenyam, sambhazanyam somam prati asmadyabhik staturupabhir vagbhir, akutau, nabho, nabhasah svargasthanad ayatam* called by our praises, come







4. THE FIRST GREAT PRESERVING SACRIFICE - Of the *Jyotishtoma* which, according to another text is the first and most important of sacrifices.

## PAGE 12

7 See above *Sukta VII V* (1) (11) 1 7 1, and note thereon

1 LORD OF THE SLAYERS OF VĀTRA.—*Vratrahakṣanam* *isthe* *hu*. *Vratra* may here imply an enemy or iniquity as by another text *brahṇa samarpitakarmāṇā amukam tvaṁ pra-*  
*sadat papakṣhaya bhavati* through thy favour is the destruction of the sins of us whose good work have been received by thee also *Sama-Veda*, I. 60

## PAGE 13

1. THE RIGHTEOUS (AGNI) —*Prathamānuḍharmā dharm-*  
*ma* may be considered as a synonyme of *agnī* — the construction may be *anuḍharmā* according to *śaṅkharā*, 1

2. See NĒVE on the Deluge

3 THREE EXISTENCES — *Trayagayasho* three times as supported by butler by fact and by the *Soma* part

PARENT DAWNS — *Trya agnānūshasoh* *agnī* may mean sisters or mothers — the dawns personified as the parents or sisters of AGNI as prior or subsequent to the lighting of the sacrificial fire in early morning — why three — does not appear unless the three natural fires are alluded to — as sisters a text is quoted by *Sayana* assigning them separate offices *Prajāḥ ekā rakṣa y-urjāṁ ekā, raṣṭraṁ ekā rakṣati* one preserves the people one vigour, one the kingdom

## PAGE 14

5 This stanza is rather obscure

4 UPON THE DESCENDANTS OF VISHWAMITRA - *Vishvamitreshu* or the *Vishvamitras* in the plural may be used honorifically in the sense of the singular.

## PAGE 16.

1 DADRIKRA - This originally means a horse or this place according to *Sayana* it implies a certain country *Kashid-devah*.

3 THREE VIANDS - Butte - i.e. as in the *Soma*.

THREE ABIDING PLACES. - These are two of the three daily sacrifices or the three works.

THREE TONGUES. - The three fires *Garhapatyā* *Atharvāya* and *Dakṣiṇā*.

THREE FORMS - The three fires termed *Paraka* *Parvama* and *Shukla*.

5 MANY ARE THE NAMES OF TREE - *Blasvānāma* for *namāni* the commentator explains the substantive by *tejanā* - i.e. *endowments*.

THE GODS HAVE DEPOSITED, ETC. - Therefore Agni is able to counteract their devices for disturbing sacrifices.

## PAGE 17

1 *Stokah* commonly meaning any small portion is explained throughout by *brhadavah* drops the hymn according to *Sayana* is proper to animal sacrifices, *pashu-yagam*.

3 *Opishthum te madhyato meda udhritam*; the *medas* or *vajra* is described as the fatty matter that lubricates the abdomen like coagulated butter - it is evidently the same that is described in the Old Testament as "the fat that covereth the inward parts" - the fat that is upon the inward parts. *Levit. ix. 9* etc.

III 2 10 *Panchachaturupa agnaya devata* each virtue is said being separately recited as the *Adhvaryu* constructs



by *prana* or the desire, *prana* is the *prana* of *pranabho-*  
*manas*, *deha* is the *deha* of *deha* is the *deha* of *deha*.

THE BRIGHT REGION ABOVE THE SKY *Rachana* *pranabho-*  
*manas* *Rachana* *pranabho* *pranabho* *pranabho* *pranabho*  
fiery radiance *pranabho* *pranabho* *pranabho* *pranabho* *pranabho*  
*pranabho* *pranabho* *pranabho* *pranabho* *pranabho*

1. PURISHYAS *Purishyas* *pranabho* *pranabho* *pranabho* *pranabho*  
the *pranabho* *pranabho* *pranabho* *pranabho* *pranabho* *pranabho*  
*pranabho* *pranabho* *pranabho* *pranabho* *pranabho* *pranabho*  
*pranabho* *pranabho* *pranabho* *pranabho* *pranabho* *pranabho*  
*pranabho* *pranabho* *pranabho* *pranabho* *pranabho* *pranabho*

WITH THE INSTRUMENTS *Pranabho* *pranabho* *pranabho* *pranabho*  
the *pranabho* *pranabho* *pranabho* *pranabho* *pranabho* *pranabho*  
*pranabho* *pranabho* *pranabho* *pranabho* *pranabho* *pranabho*  
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*pranabho* *pranabho* *pranabho* *pranabho* *pranabho* *pranabho*  
*pranabho* *pranabho* *pranabho* *pranabho* *pranabho* *pranabho*

3. *Sukta* VII. V. 10 (III. 1. 7. 1)

#### PAGE 19

3. HIS PARENTS The two pieces of stick that have  
been rubbed together by *Deva*

4. IN AN EXCELLENT SPOT OF EARTH *Prithiya*  
*Prithiya* in the foot mark of the earth in the form of a cow  
according to *Sayana*, that is on the northern side.

FREQUENTED BANKS *Manusha* that up to man or a  
*Manu*, is said to imply *manushasuchara* *Manu* is a  
bank a place frequented by men the *Drishadvati* as *Saras-*  
*vatī* rivers are well known the *Apaga* has not occurred before

1. *Yajur Veda* IX. 37

3. VIGILANT *Dyumanasa jagriva* is explained as *swatejasa sarvada jagaranopeta* always endowed with his vigilance by own lustre or energy, *loka-vikṣartham* for the preservation of the world

## PAGE 20

5. THOU ART KINDLED IN THE DWELLING OF THE WATERS. That is as *gṛhṇāgṛhe* in the firmament

## PAGE 21

1. OBSERVER OF TRUTH - *Anuśatya* from *anu* and *śatya* in the anu-nishat or compounds which are of frequent recurrence the notion, at least according to the Scholiast, is not that of observing truth in the abstract but of keeping faith with a sacrificer by giving him the due recognition to which he is justly entitled

2 THE ADORABLE LORD OF SACRED RITES *Brhaspati* explained here *Brhatō yajnosya patim* the lord of the great sacrifice *lokapalātaraṃ suramāram* lord through protecting it

## PAGE 22

7 I AGNI AM BY BIRTH ETC. *Agni asmi janmana jataveda* ; or it may be *am* I *Agni* am by birth *Jatavedas*

CLARIFIED BUTTER IS MY EYE, ETC. This is a somewhat unusual description of the many reality of *Agni* in the country as deity of the enjoyer and enjurer the food and the feeder, as in the three forms of fire on earth and the sun, presiding over earth, air and the ether, as in the eye of *Agni* is the light of all which light is fed by oblations of butter - ambrosia is the reward of his acts of enjoyment of heaven and the like which is produced through oblations to fire, as it through his mouth or countenance *amritam me asan arkastridhatuḥ*, *arka* is explained *jagatamṣṭi pranaḥ* world-creating vital air

which becoming threefold is *Āgati* in the firmament. *Āgati*, on earth, is now *Aditya* as the source of eternal warmth and life. *Sajana* further illustrates and more simple illustration of some of the philosophy of the Vedas puts up the world to *ghee* throw upon the sacrificial oblation increased in splendour light. *ambū* he explains also by *prachā* as a light is a new countenance. *tridhatu* as refers to the three vital airs termed *prana*, *apana* and *vyana*. The humanity with the air and the sun is similarly explained. The verse occurs in the *Yajush* xviii. 62. where *Mādadhara* interprets it differently according to him it is the *gyanama* would then himself as to *Āgati* saying I am by birth *Āgati* is of the form of *Āgati*, *Āgati* *rupa* the form of a fat is born. The sacrifice (*arsha*), the three vedas the measure of the water the eternal sun *ghee* is the eye that I behold the offer of ghee on the fire. I convert the oblation that is put into my mouth into ambrosia. Thus there is no duality between *Āgati* and the individual. *ekamaitannamagayadveaitam*

8. Having by self contemplation recognised his self by  
with the three main persons Agni, Vayu and Aditya, he  
comes to know his identity with the universe as by the text,  
*ātmanā upaate sarvam idam upaātām bhūvāt*, the self being  
known, all this (universe) is known.

Q THAT SAGE, that *Parashure* himself a  
consequence of his discovery that *Parashurama* is *Para-brahma*  
the supreme truth, as it would be so nice & decorous to say so  
or not in his own contemplation this stanza may be ascribed  
to *Bahya*.

THE MONTHS FR *Pratya vāya abhidyānā bhavish-*  
*manā ghratāhya* \* ५ Scholium exhibits *vāya* by *masat*,  
 month- not *abhidyānā* by *ardhamasat* half month- *bhavish-*  
*manā* - *ema* - having the *havis* : oblation of butter be







IN THE CHIEF PLACE OF THE SACRED FIRE.—*Sadaya yajmam sukritasam yonam*, *yajna* according to *Sayana* is put for the *yajamana*, *yajnasya kartanam* who is to be stationed *uttameloke* in the best place or that which enjoys the fruit of the sacrifice *sukritajanyopabhogasya sthane*. *Mahadhara* says *sukrita yonam* i.e. *krishnayana* the black antelope-hide.

9. PRODUCE SMOKE — *Krimoti dhanam*, produce fire, by metonymy.

10. THY PLACE — *Sayana* says it alludes to the *Arani*, the stick of *vetasa* or *ashwattha* or other trees. *Mahadhara*, *Yajur Veda* III. 14. explains it the *Garkhapatya*, or household fire. He renders the concluding phrase also differently, giving an image of riches.

11. TANTUNARIT — He also does not consume the persons of the worshippers *gashtrima bhukh shavitam na palayati*, *na dahati* or it may have the new meaning previously given, the grasping of the waters.

MATARISHWAN — *Wid* i.e. *the shivanti* in the maternal atmosphere — *matar*.

#### PAGE 37

13. PROCLAIM HIM BORN, ETC. — When the priests and assistants begin the Homa break forth they clap their hands and make a noise rejoicing in the births of a new-born son.

#### PAGE 28

1. THE WEARER OF THE HELMET — *Sushipra* i.e. more than the proper name *Shivipra* as he explains having a *Shiv* inside and *pr* i.e. *pr* for which *Sayana* here also quotes the *Nirukta* VI. 17. and to propose a new meaning *shra-stranam* a gift of *Shra* i.e. *Shra* as he says.

THE CONVEYOR OF MEN BEYOND EVIL. *Taraka* may also be rendered as he who is the god supreme in defeat the *Asuras*.

## Page 39

7 WHICH IS OBTAINED BY OBLATIONS. *Sammanghri-  
nicht* the application of the c, it is not very obvious, that  
which goes to or obviates that a, better have *ancha-  
propa*, but it is not applicable to anything nor in the  
hemistich

[illegible]

10. THE HEAVY CLOUD—*Alatrimo bilah* the first is explained, a cloud, and the second that which by its abundance of water is able to do mischief: the verse is similarly explained by Yaska, Nir vi. 2. but the construction and phraseology both make it somewhat obscure.

DESTRABLE AND LOUD-SOUNDING, etc.—*Pravāṇa pūruṣa-  
tām, vāntriddhamantū* is explained *usnaniyāḥ śabdāyamaṇa-ta-*

*apah purusham ubhakarantam parthivam adakam abhigagnot-  
chant as in the text*

13. HARMES NOT THE QUARTERS. — *Disham sarpa an-  
manti na bhāsati* he does not injure

HARYASHWA. — *Indra* n he with the trident

### PAGE 30

14. MORTAL ENEMIES. — *Manjasa Sugama* explains  
15. *Manjashu* the enemy's murderer.

17. THE ENEMY OF THE VEDA. — *Brāhmadāśhe*,  
*Sugama* the *brāhmadāśhekarine* of him was enter-  
taining of him at the *barbican* but *brāhma* may mean  
the *śāstra* or the *Veda* or the *Veda* of the *śāstra* the more  
likely meaning or at least the religion or culture of the *śāstra*  
of the *Veda*.

### PAGE 31

III 2 3. Many of these are of a kind of obscurity  
than usual obscurity.

1. THE SONLESS FATHER. — *Shasandvān* the father  
is said to be the father of a daughter only not of a son, he  
must have a son *without propagate*, *shasandvān* *shasandvān*  
is married daughter into another family: *shasandvān*  
is *shasandvān* and his daughter's son is *shasandvān*  
*shasandvān* shall be his son a mark of affiliation recognized  
as a son and a living or a heritage of the son, and one who  
is a son in a legal sense is satisfied.

3. BOYS OF THE BODY. — *Parashu* same as *tanuśa*,  
*parashu* *ekāntam* *śruti*, if there be a son the *parashu* does  
not exist, *parashu* *śruti*.

HE HAS MADE HER THE RECEPTACLE. — *An* by so doing  
he makes her *śruti* — the *śruti* for her *śruti* the essential  
of her *śruti*.

**IF THE PARENTS PROCEDEATE CHILDREN** *Yady mataro janayanti cakram*—i.e. *rahu* has done an offspring or rather male offspring, and *mataro* has become a daughter by marriage, and *janayanti* is borne by (the wife and the context requires this meaning for the one time seen, the performer of object and properties is the her who and the other is *vanthana* *subhyamane*—the increase of male wealth with classes & parents and the like.

**1 AND 3**—These two verses, if rightly interpreted, are wholly unconnected with the subject of the *Sūtra* and are in vain without a supposed object—they are very obscure and are only made somewhat intelligible by interpretations which seem to be arbitrary and are very unusual, although not peculiar to *Sayana*, his explanations being based on those of *Jaska* *Ans.* III 4-6.

#### PAGE 32

6. See vol. I, p. 7 (I 2. 3. 5), the verse occurs also in *Jagat Peda* XXXIII 18 where the connection of *śva* *homa* & the ritual depends on illustration—a different and more mystic interpretation explaining *sarame* by each speech then in which the gods *sakarame*—light together the other phrases are explained not very correctly to the same purpose.

8. **FOR SEEING** *Padarik kevitana* most wise or far seeing as in the past from *pada* an object and *vid* who knows.

**MAY HE BE FREE FROM ALL REPROACH** *Muncha munyadyat a vasya nitatan* be free *munchatu*—from such a fault as that of the nature or the death of *Vritra* : *Vritra-vadhuragad-doshu*, but this is a *Puranik* notion *Vritra* according to the *Puranas* being a Brahman, and on looking to *Indra* was guilty of the homicide sin of *Brahmahatya*.

PAGE 33.

14. *Soma Veda. i v 21*

PAGE 34

16 WITH THE SAGE PURIFIERS *Kavachā pavitrāḥ* according to the commentator the sages who are as it were the filters or purifiers of the Soma | but are the divinities, *Agni, Vayu, and Surya*

PROCEED WITH DAYS AND NIGHTS. - *Dyubhāḥ kṛtvantyaḥ tubhāḥ* they go with days and nights as one going to the Scholast they regulate by 'av and 'righ the respective functions of all the world *retud'vām sarvām jagat suva suva vyaparaprasvanam kṛtvant*, they make it whole and perfect in its respective functions by night and 'av

17 DAY AND NIGHT The text has *Ubbāḥ kṛishāḥ* both the words, but the Scholast affirms *ahoratre*, day and night

BY THE MIGHT OF THE SUN *Suryasya mahana*, the commentator says the *Surya* with *Indra* is the ruler *preraka*, of the world

31. HE SHUT THE GATE UPON ALL, ETC. - *Durashcha rishabā arimāḥ apu suvāḥ*; that is according to *Sayana*, having placed the cattle in the cow pen, he covered or closed the doors *vrage gāh śthapayitvā tām dśamanyachchhadatvān*

PAGE 35

1. SPIRIT BEB SOMA - *Ripishān* possessing *ryisham*, *galasaram Soma* Soma having lost its strength

2. MIXED WITH MILK ETC. - *Gausharam, manthiram, shukram*, the first has occurred before, the second is explained *manthasanyuktam* mixed with butter-milk, and the last, *abhinaram*, new or fresh, or they may mean





## PAGE 38

7 AT MY REQUEST *Me vacchase somayajna* (at my request I performed the *Soma* ceremony according to the Śruti) is a direct of a vacchase is that having crossed over I have to go to gather the *Soma* plant. *Yaska* agrees with *Sayana* in the interpretation of this stanza. *Ac II 25*.

THE RIVER BEFORE ME That is called *Shatadri*.

6 THE BLOCKER UP OF RIVERS The cloud in passage of the water of the river.

SAVITRI *Savita* is a Sanskrit *Savita* as in the Rigveda.

INDRA, the ruler or commander of the world *Savita savasya papatah prachak* the *Nirukta* has a similar expression. *Ac II 26*.

## PAGE 39

9 WITH A WAGON AND CHARIOT—*Anasa rathena* the chariot and *Yaska* also separate these words *shakatena rathena cha* by a cart and a carriage the *anasa* a cart or wagon or truck and so on for the conveyance of the *Soma* plant.

10 FOR THEE *Tasya* is dated at the end of the line which is very apparent conclusion, according to the Śruti and this is proved out of respect to *apunarukta-adavartham*.

11 THE BHARATAS The *Bharatas* are said to be of the same race as *Vishvamitra* *Bharatukulojo modirya* same, but possibly noting more is true of them than those who were the owners of *Vishvamitra*'s goods and chattels, for his connection with the *Bharatas* is somewhat remote. Besides which the name of the first was *Vasishtha* *Mahabharata Adi Parva*

373. It is also to be observed that the word in the text is *Bharata* whilst the name of the race is most correctly *Bharata* with the first vowel long although the short vowel is also allowable by the rules of derivation.

13. THE PIN. *Shamya gagawda* the commentator explains that the object of this is even to the ends of the sticks the traces *gagawdalahparshavadisandagata aggarah* but in the case of *gawabast* which means at its centre in the same manner and that is more properly the traces.

EXHIBIT NO PRESENT INCREASE. *Ma shuamni amitam* *Sarpan* explains *shuamni* by *sum adham* increase referring most probably merely to the present moment—now—may they yet not so rise as to pay for his passage after a set time? It is thought to convey a warning that the yaks might now suffer in a similar taking *shuamni* in the sense of *skanyam* emptiness. Professor Rieu has associated this *Sudha* with *Literatur des Jeds* p. 111 there are of course differences of interpretation between us, especially when it corrects into *Sanyam* pro *Jaska* as it is.

## PAGE 40

1. ARMS WITH MANY WEAPONS. *Eka vakra duta* from *do* to cut is explained a weapon.

2. THE PRECEPT OF MEN. *Parvagata agrote ganta* the goat order there is no other explanation.

4. ILLUMINING THE BANNER OF THE DAYS. *Purocha-gan ketam ahnam* I think is explained according to the comment *surya* at the end.

5. TO THE GODS.—*Devabhyaik* *Sanyam* explains it *stotrebhyaik* to the praises or worshippers.

15. THE DWELLING OF THE WORSHIPPER. *Vivasantah sadano vivasantah* is here explained it would dwell the *asantah* and *vanta* is (it) remains as a devotee performer.

## PAGE 41

9. THE ARYA TRIBE. *Anyam varuam* *Sanyam* considers this as an playing or a the best it is at great attention *varuam* in the three first verses collectively.

3. **EAT SUITABLE FOOD** — *Sutrishthavadata dhannah* eat suitable grains, that is according to the Soma just used barley, *dhristayannam*

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6. *Yajur-Veda*, XXVI. 23

9. **KNOWING WELL (THE WORSHIP), ETC.** — *Pragyanam pathya annam swah*, that is, according to the Scholast rightly apprehending the praises which are due or personal and which are offered with the rites enjoined by the Vedas.

PAGE 43

2. **HATH BECOME ILLUSTRIOUS ETC.** — *Ribhu* yielded *vrishaparya vibhaya* with which (libations) I — *Ribhu* or, as the Scholast explains *vishpāh* and *prithu* also *vrishaparya* or he on whom the rainy season and other seasons of time, parents depend or in fact time itself *kaalamukha*, and *vibhaya*, who abandons or assigns to those who ask anything that which they desire the two first *Ribhu* and *Vrishaparya*, may also be considered as proper names or appellations of *ISDRA*.

2. **EXPRESSED BY THE STONES** *Vristadhatasya vristam* shew the usual prohibition for *vrist* showering rain. The literal acceptance of these terms would be of rain spoken rather but the sacrificer explained the Soma that bestows *swarga*, or such other benefits and the first *aravakha* or *abhishtam* juice expressed by the stones used for the purpose the same idea of their being showerers, or bestowers of *swarga*, suggesting the appellation of them.

PAGE 44

5. **MANY ARE HIS DONATIONS.** — *Dakshina asya puruṣa* according to *Sayana* these are both epithets of *gavah*, *bahuyar-ta gavo dakshināḥ prajayante*, those many cows, givers (of milk

at the place where horns but *akshaya* more properly means the  
 place or season to Brahmins or priests at sacrifices.

4. WHEN THE HUMBLE SOMA LIBATION PROFITABLES  
 HIM According to the Suktast the counterpart is to this  
 effect that good trees and plenty waters contribute to the vast  
 wealth of the Soma juice how so ever it is a libation  
 to the gratification of the great *Indra*

8 AS CAPACIOUS OF SOMA AS A LAKE *Harāḥ na  
 rukshayah samadhaugh*, the *akshaya* is a sea in which  
 the libation cups are full of the Soma

## PAGE 43

3 WRAPPED IN A HONORED RITES *anulakṣṇa*  
 is a great *Indra* or the best of the gods but here it is  
 the ritual (the many) which are offered or by what they  
 are performed

8 SLEEP DISPELLING SOMA JUICE According to  
*Sayana* is a Soma's derivative of *paṇa somah  
 upanisharaka*

## PAGE 4

1 AS A QUICK HORSE The nature of the rite is  
 as quick as the swift the attracting guests being in the  
 place of the horses like a picture of the galloping

ACTS ACCEPTABLE TO INDRA ETC. *Abhipriyāni mānu-  
 shat parāṇi kṛvā akshayaṁ samarśhe* the meaning is not  
 very obvious but the reference is less so although we have  
 the additional aid of the explanation of the passage in the  
*Atareya Brahmana*. VI 20 *pryāni* is said by *Sayana* to be  
*Indrasya priyatamāni* and *parāni* to imply *uttamāni* but  
 the most dear to *INDRA* *karmāni* acts or *parāni* may mean  
 the acts to be done on subsequent days *uttarechamāṇāni  
 kr̥yamanāni*, but as it is usually explained *kṛvāṁ dāśāni*

a seer of the past is said to mean the holy person who, for his assiduous conduct, has attained the state of *pratyak* perception  
*anashitithayaghad acrabhavyam agamant* 3. 1. *Brahmanam* ye  
 vasiṣṭam *Rishiragah parve pratag te vac ki vacah*

3. THEY HAVE SET LIMITS ETC. *ye* is *matrubhū* as *matru* is explained *matrubhū* *adrasya yathum prajam bhūmā* *chadrah* with the elements they have determined the regions of heaven and earth by so that they to change limit or extent

4. THE INFLUENCE OF CONSCIENCES. The text has only *asurasu* the comment explains it as *prajakṣama* *andakṣamāsu* whether it is being the low spirit

#### PAGE 11

5. THE GANDHARVAS ETC. *Gandharvan vāyukṣan* the *Gandharvas* according to the Śrīoṣast and the qualifications of it. *Soma Samarakshokam* he quotes the *Taittiriya* *gāhas* for the specification of similar beings, but the particular name is not given. *Svanabhṛjanam bhāṣam* *hanta subhanta*, *krishnakā* etc. *akṣa somakṣamāsu* *tan rakshadhuram* *na* *ce* *dāhan*

7. THIS SAVITRI is said to be used and is very proper here explained by the commentators

8. THIS SAVITRI - *Isya savitir nakti me* *Savitri*, according to the Śrīoṣast here means *Indra* *servasya jagato* *antaryamodaya* *prerayitur Indrago* or *Indra* the impeller through his being the internal pervader of the whole world. This verse is little less difficult to be than the preceding

9. ALL THOSE WHO EXERCISE ILLUSION. *Fishve mayanaḥ* the Śrīoṣast explains *sarve devaḥ*, all the gods - *maya* sometimes signifies wisdom, intelligence, so that it might be rendered also the wise, in the ordinary sense of

might it may need all the 'beauty' of *Adams* & also of the *Sukta* is very obvious.

## PAGE 48

## 3. AUSTRIAN AND CLOTHED IN WHITE RADIANT

*Blindra* *asthant arjuna* *visvavach* 'speckled' & 'bright' as well as white garments, that is 'legendary' according to the Sch. last splendid epithets.

OUR ANCEST AND PATERNAL HYMN *Purap dhan pitrahnam* to state precisely the historical character of the hymn.

3. AT THE ORIGIN OF THE DAY. The *Asvins* are especially worshipped at the rising of the sun.

5. THE FAITHFUL FRIENDS.—THE *Angvases*.

TEN MONTHS' RITE *Varagvash* and *Dashagvash* see vol. I, p. 94 (J. A. I. 5. 4) and note (p. 276).

## PAGE 49.

6. HE HELD IN HIS RIGHT HAND. This is *havya* 'over' the rains 'to a great extent' 'better' & 'more' of the 'element'.

1. INDRA. The commentary here gives various etymologies of the name *Indra* taken from *Yaska* and the *Taittiriya aranyaka* viz. he who sports (*ramate*) in the *Soma* juice (*Indu*) or he who shows this (*idam*) universe or he who divides (*dramati*) or gives (*dadati*) or takes (*dadhati*) or causes to worship (*darayati*) or possesses (*dhamayati*) his various liquor (*raam*) or who runs or passes (*dravati*) the *Soma* juice (*indau*), or kindles or animates (*inddhe*) living beings or he who beholds the pure spirit or *Brahma* which is this (*idam*) universe, the grammarians derive it from *idh* 'to rule' with the affix *tan*.







## PAGE 56

1. *Yajur-Veda* vii 38 there is a slight variety of meaning proposed for *prad cot Mandhara* which is the first of the offerings of *Soma* in the *Yajur-Veda*. *Yaska* agrees with the *Rik Nir.* iv 8.

2. DRIVE AWAY THE MALEVOLENT *Apmamra* *aridhak* *urya* a word which is a term used to describe in battle the enemies who are off from the battle. *aridhak* meaning war in the *sampradaya* of *Yajur* and it is used also vii 37 and *Mahabharat* explains it to the same purport.

## PAGE 57

4. MADE HIS FORM OBEDIENT TO HIS WILL. So according to another text *Sukta* li 8 *vayam vapam* *Maghavan* *bobharat* *Maghavan* a repetition of various forms. He can take what form he will.

## PAGE 58

1. FASHIONED BY VIBHU *Vibhvashtam* the Scholar explains it as pertaining to *Brahma* to the government of the world *yaqudadhyaatye Brahmana sthapanam*.

1. The only difficulty makes the sense very doubtful *prishtak urdhvato rattho na vapar vasubhar vyutman* it would mean as if *Indra* was also dejected here as *Vayu*, the basis would be the *Maruts*. Besides the explanation follows in the text *Somam* has another as *Vayu* having the *Niyats* for it it has a vessel like a chariot or fish so does *Indra* accompanied by the *Maruts*.

## PAGE 60

1. *Soma-Veda* i 374

2. AS A MINE OF WEALTH. *Akare vasoh* according

to *Yajna* he is prone to procure his own but not that of the world when successful. The source of wealth or poverty *Alaryate yuddhortham dhanam aya utyakaro yuddham* it is concluded for the sake of war for more wealth & therefore *akam* & the same is *yuddhe* & *asole jatayit* & may be put together as weaker or of the foe *enige* into dividing *enige*.

5. MANY ARE HIS PROHIBITIONS — *Purvirasim nishshadhe martipeshu* is explained *nanaprahmanam anushasana* various kinds of prohibitions & regulations & similar phrase in a form of passage vol. I p. 12, verse 5. *puramashatthas* has been rendered repeller of many foes & here it indicates an incompatibility the latter being a compound epithet and the substantive in root cases being derived from *shudh* to succeed to go with the preposition *vir* out *ev* to extend to prohibit.

## PAGE 61

7. SHARIATI. See vol. I, p. 76, verse 12.

BEING IN SECURITY. *Tara sharmam a vasantam* they worship him in the security or unassailable place deposition on or protection by her *tarasambandhini sharmam nirbanta sthane sthitah* Mahadhara Yajur Veda VII 35. explains *sharmam* either by *sakha-maitri* for the sake of his presence or *yajnagriha* the chamber of sacrifice.

10. *Sama Veda* I 165 and II 87

11. *Sama Veda*, II 85—89.

## PAGE 62

1. *Yajur-Veda* XX 29. *Sama Veda* I 210

3. AS A LOVER FROM HIS MISTRESS — *Vadhugur va-yashanam* as one fond of women, & libertine, enjoys a youthful female

## PAGE 63

1. *Soma Verse 1 338*

3. DO THOU CONCUR WITH ME *Prati me gr nith*, the *Havis* is supposed to join in the *Adhvaryu* to do their joint performance of some part of the ceremony

4. HIS PLACE OF BIRTH *Jaya id astam sat a yamh* the purpose of this is not very clear it is stated the common opinion excludes it as being a late quotation. *Savitā* for the fertility of house and person *grāhāḥ grīham uchoate ut smṛitēh* the notion that *grāhāḥ* is here it is a late quotation or great similarity to the meaning of *Jaya* is that *Jaya* to be born is a best line of the *Brhadarṇyaka*

*Tasyam nūnam nūnam bhūmā dāshāma nūnam yajate*

*Tad yaja yaja charata yad nūnam yajate prach*

Again it is to be noted that *grāhāḥ* is a late quotation in the tenth motto

And a late quotation is also *yajate* in the *Soma* hymn born in it

In the last verse of the fifth of the *Sutras* we have the same in *Māna IX 18*

*Petrāḥ bhūmā samprachidra upritha bhūmāḥ yajate*

*Jupritha beldra yajateḥ yad nūnam yajate prach*

5. BOTH WAYS *Atithyagata te artham* is a reference to the *Scholar* *Indra's* wife *Artham* has been a *Soma* hymn *Artham* is a *Soma*

PROTECTOR. — *Bhūmā* lit. brother but here explained as *prachidra* — the scholar

## PAGE 64

7. THESE SACRIFICERS ARE THE BRAHMAS, ETC. The text is *Ime Bhoja angrasa vopra* the *Scholar* explains the term *Kshatrya* (descendant) of *Sudas*, *Sandrah kshatrya yajam kṛmānāḥ* (not doing no sacrifice at which

the latter *Medhatithi* and the rest of the race of *Angiras* were their *logakes* or officiating priests.

THE EXCELLEN *Rodra* His sons are the *Maruts*

SACRIFICE OF A THOUSAND VICTIMS *Sahasrasave* according to the comment the *ashwamedha*

9. THE GENERATOR OF THE GODS. *Dewa-jit* is explained by *Sayana* the generator of talantres or energies *tejasam jagadgiri* the 'spot' is not *dewa* god-born nor was *Vishwamitra* of the *adventage Deva-jata* which follows is explained *paritejashu-akrish* 'it is' or attracted by these energies.

ARRESTED THE WATERY STREAM *Astabhat sindhu* *amavam* 'he' said to have stopped the current of the confluence of the *Viprasa* and *Shatadru* rivers.

INDRA WITH THE KUSHIRAS WAS PLEASED - *Iprapayata* *beastakhe* 'Indra'. *Sayana* explains the *Kushikagotrotpan* near *rashibh* *saha* with the *Rishas* of the race of *Kushika* or it might be explained caused by the *Kushikas*.

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12. MADE INDRA GLORIFIED - *Indram atushitarum* the verb is the third pretense of the causal 'I have caused to be praised' or if taken in place of the present tense by *Vaidik* 'cause' it may be according to the commentator 'I praise' *Indra* abiding between heaven and earth i.e., in the firmament.

The verse to this from verse 9. inclusive, are translated by Professor Roth *Later und Gesch der Veda* 106.

13. THE VISHWAMITRAS -The *Bharatas*, or descendants of *Bharata* are in one sense the descendants of *Vishwamitra*, *Bharata* being the son of *Shakuntala* the daughter of the sage *Maha Aditi* - the same authority, however, makes *Varishtha*

and am the best of the *Bharatas* and the best of the doers of good  
 from whom they had been expelled by the *Pandavas*. *Ibid*  
 3135

14. THE KIKATAS — The *Kikatis* were the *Sagano*  
 tribe of *Yaska* An. vi 22 to be compared with that by  
*Anagras* (p. 117) who is not a fair witness. They are  
 called *narikas*. *Kikata* is not a name of the South  
 Indian tribes. A passage of the *Pandit* Haridra has not  
 been noticed. It is not at all this was said by *Haridra* was  
 the one who held the *Ruddhiana* tribe. He asserts that  
 the *Bakhtas* were here alluded to if it were not wholly  
 new tribes with all recent notions of the Arya race  
 of the *Vedas*.

15. *Na tapanti gharmacintā* : *Yaska* explains the root  
*karman* as a vessel. In *Sagana* called a vessel termed  
*Mahayana* or a bath. *Pragrihya*, *pragrihyakhya*  
*kucinopaguktam maharajapatnam* etc. the latter do not  
 wash by giving their milk to it.

UNDER *Abhaya pragrihastasya vedas* *maganda* is  
 explained by both the poets *Asvins* as a person who gives  
 a gift of the money that goes from him and comes back  
 again. *prag* prefix is equivalent to a patronymic.

LOW BRANCHES OF THE COMMUNITY — *Nitchashakham*  
 the one who belongs to a low (*nicha*) branch or class (*shakha*)  
 the inferior sort of *Shudras* and the like.

16. GIVEN BY JAMADAGNI — *Jamudagni-datta* according  
 to *Sagana* is a dative given by the *Rishis* those who  
 maintain a blazing *jamat-nakal* fire. *Agni*, a sense  
 confirmed by the use of the personal in the next verse. The  
 subject of *durita* so given is said to be speech or its  
 person bearing *vak-davata*.





*Vasishthas*, and the *Vasishthas* hear them not *antya abhisheparthas ta vasishthaveshengah na vasishthah shruvanti* the commentator on the *Brhadarata* cites the verse of the *Brhaddevata* in confirmation, *shatanka budyate munda kartanema shrutena ca tesum balah pram gante tasmad tas ta na kartayet* the head is split a hundred times by cutting or listening to them and his children go to the moon, let not a man repeat them! the commentator of the *Narada*, when he comes to the passage *Indro nishamantant* passes it by without any version. Recently he has to say the verses are inserted to the *Vasishthas* and to see the face of *Vasishtha* of the *Kapishthala* branch. *Na Vasishthavesho rak-aham chi kapishthalo Vasishthah aha ta me vachanti* it is not wise to join fact to fact to join these passages together as done by Professor Rocher and Professor Müller. See the version of the later *Rig-Veda* vol. II Introduction, p. 36.

## PAGE 67

3. MY DESIRE PROCEEDS. *Annō me vishvan charati* let my desire proceed goes or exists. The Scholar adds to *vishvan* *sarva bhogya* all enjoyments. This does not make the expression more definite.

4. ABIDING PLACES ARE BEHEM—Is the constellation.

SUPERIOR MYSTERIOUS RITES. In the latter case they are well known. It is said, by the Veda.

5. IN COMMUNITY OF FUNCTION. In the interchange of moisture.

6. Heaven and earth are the personifications here alluded to.

ADDRESS EACH OTHER BY TWIN APPELLATIONS. *Adubravate mithunam nama* + heaven and earth are designated



together by *arvā* and other duplicate terms *avagadāh r-  
avandīcamānābher dyavapṛthivyavuchyate*

8. KEEP ALL BORN THINGS DISCRETE.—Heaven and earth keep all that is born distinct or separate by furnishing interval or space. *avakṣatapradanena*

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9 PROTECTRESS AND PROGENITRIX — *Mahāh putr  
janitur jamā laṁ nah* = explained *mahatyaḥ palayitryaḥ  
janayitryastata* of 1 rec. that is of the heaven *jamā* is put  
for *janitricam* or *bhāgmatricam* motherhood the connection of a  
relative or sister this will not allow of *putrā* and *janitri*  
being retained latter and progenitor else we have had  
*Dyau*, heaven which is here addressed, characterized by  
these attributes, see vol. II. p. 76, v. 33.

10. PROCLAIMING (THEIR OWN ACTS) *Papradhanāh* is  
explained as in the text *swam swam karmam protroyantuh*

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17 THAT BEAUTIFUL APPELLATION *Charu nama* may  
be explained agreeable or acceptable act or devotion *nama  
karma namaham tu charu manoharam*; by which the *Aśvins*  
attained dedication *agnā devatvam prapnutha*, but in the  
preceding verse we have the similar phrase *sayatyam charu  
namā* explained *sayate bhavam kamatayam* = suitable cognate  
appellation

18 KEEP US FROM THE COURSE UNPROFITOUS TO  
OFFSPRING — *Itayā na anupatyant gantoh anupantam* is  
explained *Itayānaḥ anātani karmam tumharyat pruthak Itayā*

20 ABIDING IN FIXED HABITATIONS *Dāruvakehema-  
sah māchhalasthasah*, those of fixed places it may be,  
perhaps a continuation of the preceding *parvatasaḥ*.

## PAGE 70.

1 GREAT AND UNEQUALLED IS THE MIGHT OF THE GODS. -*Mahad-devanam asuratham ekam* is the first part of this and the following stanzas. *asuratham* is the abstract from *asura* explained strong, powerful. *prabala* from *asya*, who or what thins or creates all things or beings, *asya* *kshapate suram* the abstract is *prabalyam* or *asahviryam* might or sovereignty. *ekam* one is explained *mukhyam*, chief.

4 THE UNIVERSAL SOVEREIGN. -*Samano raja* may imply either *Agni* or the *Soma*.

## PAGE 71

5 EXISTING IN ANCIENT PLANTS. Said either of *Agni* or the sun.

6. MITRA AND VARUNA. *Mitra* presiding over the day, *Varuna* over the night but both being forms of one *Agni*.

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12 THEY NOURISH EACH OTHER. Earth and heaven by the interchange of moisture.

13 LICKING THE CALF ETC. This is rather obscurely expressed. The calf is said to be *Agni*. The cow with milk is the sky whose mother is the earth whence the rain of which the earth and water descend, *Ritasya sa payasa pravate* is also explained. *Jalavargita pruthivy-adityasyodakena sikta bhavati varshakale* the earth without water is sprinkled by the water of the sun in the rainy season.

14 THE EARTH. The text has *Patha*, which *Sayana* explains *Bhumi*, deriving it from *pad* or foot, the earth according to a text of the 10th Mandala, having been created

from the fee of the creator the Itha Mitha a few verses of questionable authority.

ABIDES ON HIGH. On the altar

YEAR AND A HALF OLD CALF. *Tripareṇa saḥasamvāt saravayajsko vatauh*, a calf a year and a half old. Is the sign of that period or it may apply to the sun as the protector (*avikā*) of the three (*tri*) words.

THE ABODE OF THE TRUTH. *Bṛhaspī satvataḥ Satap bṛhaspādityasya sthānam* the abode of the sun also is one with the truth.

16. THE MILCH KISE. From the regions of space or the clouds.

#### PAGE 73

17. UPON A DIFFERENT HERD. *Aṅgīrāno gāḥaḥ aḥaḥ* or troop of regions according to *Saṃpāda śākhāyā*.

18. SIX OR FIVE. *Ṣaḍbha gāḥān pañcāpānāni vāhanti* that is either the six seasons of the year or by combining the cold and dewy seasons five, these are five attributes of Indra's forces.

30. THE TWO VAST RECEPTACLES. *Chakrore* the two vessels in which gods and men. *śatamāṇaṇḍityanayor devalloṇḍishyath* this would imply vessels or vessels and the Sūktas also denotes the two that are either to support by hypothesis that is heaven and earth.

#### PAGE 74

1. The creation of all created things on earth and motion and the elevation of the gods are the work of the gods, and no one can make them otherwise.

2. ONE IS VISIBLE. Heaven and the firmament are not wholly discernible earth is.

3. **THE THREE BREASTED** That is, as subsequently specified the year personified the number three repeatedly mentioned is said to apply to the seasons of the year reduced from the usual number of six to three, the hot, rainy, and cold, by deriving to them, severally, the verbal, autumnal, and laws.

4. **ADITYAS** That is, according to a scholast upon the months over which the twelve *Adityas* preside.

**NOW GIVE IT DELIGHT AND NOW DEPART FROM IT** During the four months of the year when the rains fall the rivers are filled—during the other eight they are more or less dried up.

5. **Each of the three Lokas has three visayas** this is a piece of information addressed to the verse *Sambhava* being in the vocative case.

**THE MEASURER OF THE THREE WORLDS** The sun or the year.

**THREE FEMALE DIVINITIES.** The Scholast says they are *Ita*, *Saraswati*, and *Bharati*.

6. **RICHES OF THREE ELEMENTS**—*Trodhatu* *rajas* cattle, gold, and gems.

**DRISHANA** The goddess of speech.

#### PAGE 13

8. **THREE BRIGHT REGIONS** Heaven, earth, firmament.

**THREE SCIONS OF THE YEAR** *Agni*, *Vayu*, and *Surya*, according to *Sayana*—the text calls them *atrayasya vira*, *asurah* as ex. *hina* 1 *kalatino samvatsara*, the year, identical with time, *tasya putrah* its sons.

9. **THE Calf INVESTED WITH MANY FORMS.**—The vegetable world, as characterized by rice, barley, wild rice,

and the like *erihyavanvavode-phala-lakshannam putram,*  
*tanogam vatsam ita*

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4. THE SON OF THE SOUTH — *Dakshinayah putrah*  
 that is, *Ushasah putrah Suryo* the sun the son of the dawn

PAGE 77

5. STORES OF THE EXULARATING JUICES. *Nidhaya*  
*madhuanam* according to *Sayana* *nidha* is here a kind of  
 vessel *patravisheshah*

6. YOUR WEALTH IS IN THE FAMILY OF JAHNU —  
*Yuvor dhacinam Jahnayam*, the latter is derived from  
*Jahnu* which is explained merely by *Jahnu-kulajayam* — her  
 home — the race of *Jahnu* — it might imply the Ganges.  
*Jahnu* is a good reason to suppose the legend of her  
 origin from *Jahnu* was known to the Vedas — of course it  
 was familiar to *Sayana*

9. THE APPOINTED PLACE *Nishkritam* according to  
*Yaska Nir. xii 7* is the place of agreement *mitr styesha*  
*samitvetasya sthane*, it may be rendered by *grîha* house

1. MITRA — *Mitra* is said here to signify the sun he  
 who is measured or appropriated (*mitrate*) by all and who  
 preserves (*trayate*) the work by bestowing rain — much the  
 same meaning of the text is given by *Yaska, Nir. x 22*

PAGE 78.

ROAMING FREE. *Mitajavah mitajamika* with  
 measured knees literally which *Sayana* explains *yatha-*  
*kramam sarvatra guchchhantah* going everywhere at pleasure.

6. *Yayush* II 62 *Mahidhara* renders *araha* by its more  
 usual sense of protection, not as *Sayana*, *annam*, food — and  
*dyumnam* which the latter renders by *dhanam* wealth, the  
 former makes either fame or food *yasho annam* is the

\*परिपुत्र *sanasti*, and *Saṃgraha* १. १. १० *saṃgrahaḥ purāṇa-*  
*Mahadhara* explains *saṃgrahanam* etc. and then he attributes  
 of *Yaska* who declares it he says, among the synonyms of  
*purāṇa* old it is not always a fact that *Yogh* ॥ ३१

РДОВ 79

I YOUR CONNECTION - to *handeln* with a car over  
affinity or friendship - the Schubert explains it they  
who connect acts with their future *bedeutend* *phänomen*  
*bedeutend*

YOU HAVE ACCEPTED THE SHARE OF THE SACRIFICE  
*Yajnyam bhagam ashta* *Suyano* here explains the verb  
as if it were in the second person of the imperative pre-  
terite *yajyam bhagta sika* you have persuaded the Yem  
conjugation, *asht* the *Parasmaipada*, instead of *Atmanepada*  
as is usual, so in the third stanza we have *samanashub*  
instead of *samamashure* the passage has been cited in a  
former page vol. 1 p. 49 note of I 5 3, 8 and is there  
somewhat incorrectly translated in *Sukta* 161 v. 6 we  
have *yajnyam bhagam ashta* explained also *praputa* obtain.  
see the hymns to the *Rik* in the first volume, I 5 3 and  
second volume I 22 5 also Grammar 2nd Ed. p. 241

3. PERPETUATED *Dachanure* as in the former case *adharayanta*, vol I p 24 v 8, has no accentative the Senuhast, as before supplies *pranav* vitality meaning immortal life as follows.

THEY HAVE ATTAINED DIVINITY See also vol. I, p. 167

## Paul 24

6. **Сущность.** *The Speech* — это ежедневная газета.

7 FOOD BESTOWING RIBBON *Ribbiter ingibiter ingi-*  
*spen* it is a quibbler upon the word *ingi* which is the

name of one of the *Rbhus* put to it at the same time in its more usual sense, for

4. CAUSING UP TO BE HEARD THE SOUNDS OF EARTH  
*Samida mayanti* the phrase has occurred in the *Yaj.* I. p. 173 v. 12, where it is rendered 'to utter or utterant voices, to the sense explained note on p. 329' and 'and exciting or awakening the fire or agreeable fire of hosts and hosts.'

#### PAGE 81

5. THE REPOSITORY OF SWEETNESS *Madhuh* rather puzzles the Scholast. *madhu* may mean 'no salt & sweet words of praise' *madhuraṁ sutatāśhanam yajñaḥ* or simply praise, *stoma*, or without referring to its etymology it may be a name of *Ushas*, *that which has or holds*.

LIGHTS THE REGIONS *As p. 849 v. 4* of the first *Aṣṭaka* vol. I p. 72

6. TRY DESIRED TREASURE. That is the sacrificial fire is kindled at dawn

7. THE TRUTHFUL DAY *Ritasya satyābhūtataḥ* it is identified with truth as the season of the performance of religious rites.

#### PAGE 82

3. (WIVES OF THE GODS) The text has only *Varuṇā* the 8th hymn exclaims it *anvāṇaḥ sambhayaṁ na deṇapatyagāḥ* to be admired by all the wives of the gods who agrees with the specification of the two goddesses that follows.

10. This is the celebrated verse of the *Yedas* which forms part of the daily devotions of the Brahmins, and was first made known to English readers by Sir W. Jones' translation of a paraphrastic interpretation. He renders it 'Let us adore the supremacy of that divine and the godhead which illumines all, who recreates all, from whom all proceed

when we last return when we evoke to direct our  
 efforts as might our progress towards the holy seat  
 (Works 8vo vol. xiii, p. 367). The text has here a *Tat*  
*satatam bhavanam bhavanam bhavanam dharmam dharmam dharmam* in  
 chronological order (the last number is 3). We also find a *dharmam*  
 may and also a *dharmam* our interests. The *dharmam* occurs  
 in the *Yajur* vi 33 and in the *Brahma* ii 8. 12. The *dharmam*  
 creators are agreed to understand by *Sarita* the *dharmam*  
 of the *dharmam* of the *dharmam* *Brahma* in *dharmam* of the  
 are also *dharmam* thus *Sarita* has. We therefore of the *dharmam*  
 which *dharmam* with *Brahma* *dharmam* *dharmam* *dharmam*  
*dharmam* *dharmam* *dharmam* *dharmam* *dharmam* *dharmam*  
 termed *Brahma* and a *dharmam* *dharmam* *dharmam* *dharmam*  
 being to be known or *dharmam* by all *dharmam* *dharmam*  
 property of the *dharmam* being *dharmam* *dharmam* *dharmam*  
 of the *dharmam* and the *dharmam* *dharmam* *dharmam* *dharmam*  
 through the *dharmam* *dharmam* *dharmam* *dharmam* *dharmam*  
*dharmam* *dharmam* *dharmam* although *dharmam* *dharmam* *dharmam*  
*dharmam* *dharmam* *dharmam* *dharmam* *dharmam* *dharmam*  
 which *dharmam* all *dharmam* *dharmam* *dharmam* *dharmam*  
 understandings *dharmam* *dharmam* *dharmam* *dharmam* *dharmam*  
 of the *dharmam* or *dharmam* *dharmam* *dharmam* *dharmam*  
*dharmam* *dharmam* *dharmam* *dharmam* *dharmam* *dharmam*  
 sphere of light the consumer of *dharmam* *dharmam* *dharmam*  
*dharmam* *dharmam* *dharmam* *dharmam* *dharmam* *dharmam*  
*dharmam* *dharmam* *dharmam* *dharmam* *dharmam* *dharmam*  
 and the *dharmam* may only *dharmam* *dharmam* *dharmam*  
*dharmam* *dharmam* *dharmam* *dharmam* *dharmam* *dharmam*  
*dharmam* *dharmam* *dharmam* *dharmam* *dharmam* *dharmam*  
 we anticipate from this *dharmam* *dharmam* *dharmam*  
 the *dharmam* that is characterized by *dharmam* and *dharmam* *dharmam*  
 may we be supported by this *dharmam* *dharmam* *dharmam*  
 on the *dharmam* text in the *Yajur* *dharmam* *dharmam* *dharmam*  
 interpretation



## PAGE 83

16 SPRINKLE THE WORLDS WITH HONEY *Ghrutam gavyutam ukshatam, madhva rajansi, gavyuti* is explained either *gavam margam* or *gautamasthanam* and the prayer implies according to the Scholast gave us cows abounding in milk the verse occurs in the *Yajur* and *Sama-Vedas* the commentator on the former explains *Gavyuti* either the path or sacrifice or a field, and in the latter case explains *ghritam* pure water sprinkle our pastures with rain Mr Stevenson accordingly renders + irrigate the pasture lands with showers and refresh with waters the two worlds

17 and 18 These two last verses occur also in the *Sama-Veda* II 14 15 as the author of the hymn is *Vishvamnitra* the Scholast proposes another interpretation of *Jamadagnina* as that of *Vishvamnitra* i.e. by whom the fire has been kindled see former note. III 4. 15 15

## FOURTH MANDALA.

## PAGE 84

1 THE EXALTED GODS ETC *Samanyaso devasas tuam asperere samanyamah* - explained by the Scholast *spardha manah* vieing with.

2 We have in this and the next stanza the same device that has occurred in the 127th (I. 19 1) and following *Suktas* of the first *Mandala* vol. II p. 11 which are written in the same or a more complex metre the repetition at the end of the line of the three or four preceding words thus we have *adavam gmatu prachetasam vishvam adavam gmatu prachetasam* with the sense partially modified the repetition at least according to the Scholast

## PAGE 85

1. DEPRECATE VARUNA FOR US *Ara yaksheva no Varunam*. *Sayana* explains the verb by *vinashaya*, destroy and the object is *Varuna-kritam* that which has been done by *Varuna* as a curse inflicted by him such as dropsy or the tertium quid *nyay papam* sin. This and the preceding occur *Yajusk* xxi 3. 4.

7. BIRTHS OF AGNI. As *Agne Vayu* and *Surya* or it may refer to the places of his manifestation or earth firmament and heaven: see vol. I p. 142. v. 3.

## PAGE 86.

13. OUR MORTAL FOREFATHERS.—The *Angirasas*: the purpose of this and the next verse is obviously the announcement of the origin of fire-worship of *Angiras* and his followers.

16. COMPREHENDED THE NAME OF THE KINE *Te manvata prathamam namu dhenoh* according to *Sayana* *dhenoh* may mean each animal and with *namu* *stutisadhakam shabdu* *matras* more sound as the means of praise. It may also have its ordinary sense the passage referring to the ancient nomenclature of cattle as uttered by the *Angirasas* as *Eha sarabha quggula gandhin* etc.

THIRICE SEVEN. There are twenty-one metres of the *Veda*.

## PAGE 87

19. WITHOUT THE PURIFIED FOOD. According to the *Scholiast* this implies that no offering is made to *Agni* on the occasion. praise alone is addressed to him.

20. MAY AGNI BE THE ADITI.—May he be the cherisher of the gods as if he were *Aditi* their mother. or *Aditi* may mean the earth that is their stay or support: *Mahadharo* on this verse *Yajur-Veda* xxxiii. 16 explains it





8. HERD OF CATTLE IN A WELL STOKED STALL - *Ayutheva kshumati pashuoh akhyat devavatah gaj pramutah* is literally like a herd of well possessed animals. He has said of the gods that which he is not, *gajam* Dayana interprets *gaj-samgham* and makes out the text as above, while proposing an alternative not more intelligible the second part of the stanza is equally obscure as the first, *parianam eha a vashantkripam* could be *cha aya uparaya agah a vashah* suggested by Dayana *paraya* 'anger' as if it was the intensive instead of being the accus. plural; and if so there is no noun. *o vashant* were made able the word is *para kante* and is made more so by Dayana's reference to Yaska, *At v I* where the word means, as usual, *Apsara*, and the etymology is *avashanti* *ashanta*, or *avashanti* *ashanta*, who pervades or proceeds from the thigh, conformably to the Puranic legend of her birth from the thigh of *Narayana* see also the *Vishnu-sukta* of *Hitopadesa* which shows the legend to be of some antiquity.

## PAGE 91

1. BEFORE SUDDEN DEATH - *Puro tanayitva uchitah*, before the consciousness of the thunderbolt, implying according to the Scholiast a state of unconsciousness or death as sudden as if the work of the thunderbolt.

2. TO MAN-DESTROYING RUDRA - *Rudraya nri-ghe*, the names for *Rudra* the Scholiast says, of wicked men.

## PAGE 92

7. TO THE EXTENSIVE YEAR *Shurive brhatyau* *shurub shurub samvatsarah* or *shura* may mean *mriti* the female personification of evil who, by some unaccountable inadvertence I have turned in a former passage, into a male

deity. see vol. I p. 37, verse 6. *nairidi* does occur, however in the masculine, as in the second of the *Taittiriya Yajush* I 2, 11 *nairitar yagnavighatirakshasah* 'an evil spirit disturbing sacrifice'. Cal. Ed. p. 405 so in the context of *Bharatasena* on the word *nairita* in the *Amarakosha* I 1 16, he gives *nairide* as synonymous with *nairita* *nairidu* *eda nairita* etc. etc. citing the *Ratnakosha* in confirmation, *nairitau tu Khasaputro rakshasah nairitasa cha sak* *Nairita*, the son of *Khasa*, a *Rakshasa* he is also *Nairita*. In the passage of the first *ishuka* devoted to the epithets are feminine and the change of sex is unwarranted.

10. THE SUN MILED ETC. *Duduke prisham-adhas + Prisham* etc. according to the context is a reference of *Sūrya*.

11. THE SUN WAS MANIFEST AS AGNI WAS ENGENDERED. Allowing that the early morning sacrifice with fire probably instituted by the *Angirases*.

#### PAGE 93

16. EVER TO BE RECITED POEMS. *Yajurveda (m)* *haaryam, utaram vaktavyam ka bhish krutam* etc. etc. are made by poets ever to be recited.

1. LIKE A KING ATTENDED, ETC. — *Rajevamayan bhena* — *ne* *va* *et* (*śiva*, etc. mean fearless, host undersoon) *gatabhagena* or as usual, *hastina + ama* has also different interpretations, a minister for *amatya* or *ama* an associate, or stick-knives inflicting it on the foe the verse occurs in the *Murukh* vi 13 and is explained as in the text and again in the *Yajush* xiii 9, with *upo*, the whole a similar explanation.

FOLLOWING THE SWIFT-MOVING HOST *Tachatam vach* *prastam dravanak* is explained by *Sūrya*, *ishapray* *manam*



8. GOOD HORSES AND GOOD CARS.—This, according to the Scholast, is metaphorical for may we, being with sons grandsons and the like worship thee

## PAGE 25

13 PRESERVED THE BLIND SON ETC.—*Agast* or is made according to the commentator to the well-known filthy legend of the birth of *Durghatamas*, who it is here said by *Sayana* recovered his sight by worshipping *Agast*

(EERISHED THOSE BENEVOLENT RAYS. *Raruksha tan sukrito vishwavedas*—it is not very clear whether *vishwavedas* applies to *Agast* or to *Durghatamas* *Sayana* by inserting *bhuvan* 'your throne' next to the former, but it seems questionable

## PAGE 46

3. FILLING BOTH *Dadachha* is explained by the Scholast, *darayam manjyamanthanayohi sthanayohi parvati uttari*

WHO COMPREHENDS ETC. *Sama* *manu* *padam* *apugulham* *viduwan* *ayam* *manjyam* *preda* *vochan* *manisham* the detached position of several of these words makes the sense somewhat uncertain *manisham* the Scholast connects with *Sama*, and explains it *gnatavyam* 'what is to be known'; *apugulham* *atyantarahasyam* he would seem to attach to *padam* but both renderings are perhaps possible

5. FALSE IN THOUGHT FALSE IN SPEECH.—*Anyuak*, *manasasatyavaham* *asatyah* *vachikasatyavahitah*

THIS DEEP ABYSS OF HELL *Itam* *padam* *ayanata* *gubharam* they engender this deep station, that is, according to *Sayana*, *narakasthanam*.

6. THE SEVEN ELEMENTS *Saptadhatu*, the Scholast says means seven sorts of animals agreeably to the text,



*Sapta gramyah pashuvah saptorangah* seven tame seven wild animals

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9. VAISHWANARA *Vaishvanara* - here said to be understood in the sense of he sat upon the authority of Yaska or according to different opinions the word expresses *agni* as lightning, or *aditya*.

ABOVE THE IMMOVABLE HEAVEN *Satasya charman adah prishneh* the Scholast explains *asurapata vir nishcholasya dyulokasya upari charanaya* for going above the immovable heaven like the sun.

9. ASSEMBLAGE OF THE GREAT (DEITIES). - *Mahamanyu* the solar orb. according to the Scholast identified with *vaishwanara suryamanulabam vaishwanara*

10. ASSIDUOUS (PERFORMER). The text has only *prayatasya*, which the commentator amplifies to *ahorani yaditrupeva nigatasya vaishwanarasya* - *i* *vaishwanara* active in the form of the *ahoranyu* fire and the rest

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11. LET THEM SUFFER FROM DISTRESS. That is, if they pretend to worship *Agni* without the oblation and other materials of a burnt offering - they cannot expect our favour.

12. BRINES LIKE A MAN WITH OFFENCE. *Kshaur-no raga* like a *rage* of the like with a herd of cattle and tress etc. *ragakshudina dhanena ragadrita*

13. PREVAILLEST OVER ALL THAT IS DESIRABLE. *Yishvam abhipsi manu* the last is interpreted by Sayana, *manantiyam shatranam dharam abhibhavasi* thou conquerest the desirable world of foes.

14. THRICE (CIRCUMAMBULATES). - The expression is not very clear. *Parivagratamahiya*. *Agni* goes round having

thrice returned, *triv-avridgo paripeti* or *trivik paripaynith krizate*, *Agni* is thrice made around wheel and a reply that the fire was thrice circumambulated in the next stanza. However, clearly shows that it is *Agni* who goes round either the altar or the victim. *Sayana* says the latter *parito gachchhata pashum*.

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5 BRIGHT RAYS SPREAD WITH ETC. — *Asm vajro na shoka* may also be rendered *ashuo ara dipbajo divanta* his rays spread like horses.

7 WHOSE PARENTS NEED NOT URGE *Na matara p tava nu chid ishene* nor mother and father i.e. heaven and earth are quick powerful enough to *gasma preshane kshayum eve na prabharatah* is *Sayana's* interpretation.

DESCENDANTS OF MANU *Manushshu vikshu* was about only human beings.

8 TWICE FIVE SISTERS.—The fingers employed in producing five be atation.

LIKE FEMALES AWAKING HIM AT DAWN. *Usharbudhanti atharyo na dantam striga ara ushasi sudhanamanam hatisham bhakshakam* there is no verb unless *gyanan* is borrowed from the first part of the stanza. The meaning of *danta* may also be questionable.

11 THE PRAYER HAS BEEN COMPOSED. *Akari Brahma* the prayer or prayer has been made rather unfavourable to the doctrine of the uncreated origin of the Veda.

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1 THE RITE. According to *Mahadhara Yajur-Veda*, III. 15, the *Agni* here intended is the *Ahavaniya* which is kindled before the *Dakshina*.

**APNAVANA AND OTHER BHRIGUS** *Apnavano bhrigavah* according to Sayana, *Apnavanah* is the name of a *Rishi* of the family of *Bhrigu*. *Mahashara* makes it the putr *apnavanah*, and other *Rishis*, and the *Bhrigus*. He says it may also mean *putravantah*, having sons, a epithet of the *Bhrigus*.

4 MESSENGER OF THE WORSHIPPER *Dutam manas-watah* the second is explained *manushyasya yajamansya*, of the man, of the worshipper.

**THE RESPLENDENT** - *Bhriḡavannaṁ bhriguvāṇāśācharaṇam*, going like *Bhrigu* that is *dipḡamanam-ityartha* shining or being kindled.

6 LOVED YET UNAPPROACHED - *Vatam-kantam*, *asritam*, *dahubhryadasevitaṁ*, right or beloved, not honoured or served, through fear of being burnt.

**SEEKING OBILATIONS FROM ANY QUARTER** *Kucched artham* the first is not *kucched* anywhere anyhow, seeking fuel, butter, etc., *samādāyagadikavān svickurvantam*.

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1. *Soma-Veda*, 1 12.

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8. ENTIRELY OBLIATE THE REMOVABLE ILLS. - *Atikshīpreṇa vidhagāt* is explained *Atikshīpreṇaṁ vidhagātum artham duritān atishayena nasagātā*. They are entirely destroy the evils which are capable of being destroyed.

1. *Soma-Veda* 1 23. Professor Bentley's text reads, *Mahā + asyaya aacrayam*. Professor Muller has *mahanasaya imā-dasyayam*.

3. **HOTRI AND POTRI**. Two of the sixteen priests are here named the *Hotri* & the offerer of the oblation, the function of the *Potri* combined.

4. THE OFFICIATING PRIEST AT THE SACRIFICE—*Ugāgna agnir adhvaryu*—the meaning of *ugā* is usually *deceivable*, a wit of a city, agreeably to what is conjectured suggested by *Sayana*—*ugāgna yoge devaputur agnir* *Agni* would be the waves of the gods at the sacrifice—or as an adverbative *gna*, is equivalent to *gachchhan* going—*gna* is the *adhvaryu*, who moves about at the ceremony.

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5. THE DIRECTOR (OF THE CEREMONIAL) *Ugādhika*, the priest who pronounces the formula of sacrifice, or he may be the *Brahma*, or the *Siddhant* directing what is to be done.

8. The verse occurs in the *Yajush*, II. 36.

1. *Yajush* XV 44 is the text & very elliptical, *Mahābhārata* has a somewhat different explanation—this of *ashvama* *na*, *ke* a horse—he says it alludes to the *Ashvamedhika* horse as the priests perform it at the sacrifice; *Sayana* explains the *ashv* *Agni* is the power of oblation as a horse is of burthen, *badharam ashvamaru* *totha kavisha vahakam* of the epithet of *stomach* or *oblation* both agree in deriving it from *vaha* to bear—but one explains it bearing or causing to acquire fruit or reward—the other, seeking to attain to *Indra* and the rest *Indradiprapakam* *trutam na*, *Sayana* renders *upakarturam* like a benefactor; *Mahābhārata* explains it sacrifice may be celebrated or augmented that they offer *Agni* with prayers. The verse occurs also in *Sama-Veda* I 434, II 1127.

3. This and the preceding occur in *Yajur-Veda* XV 46 at 146, and *Sama-Veda* II 1128, 1129.

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6. IN THE SPHERE OF THE GODS.—So *Sayana* explains, *na nabhik sadane*, *nabhik bandhanam*, binding or fastening.

*devamam sūnve* in the place of the gods and *asmitamādan* *sayamam yagne* in every sacrifice.

2. BY DAY, BY NIGHT That is, oblations are to be offered to the fire both morning and evening.

3. THE OFFERINGS (TO THE GODS) - *Kavya* for *kavyan*, is explained by *Sayana*, acts or connecting with fire such as bringing the deities, conveying oblations and the like or it may mean the functions of the *adhvaryu* or priest. It might have been thought to refer to the *kavya* or offerings to the *Puris* or manes.

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5 WHOSE TONGUE EXCITATES THEM. By taking as their mouth the oblation.

THE HUMILIATOR OF DEMONS — *Dan uha sam nā va ion* *teadit gā rakshasam dāmanakavāna mārasapetam* being intent on despoiling the *Rakshasas* having a power for taming or a tamed or humble mind a liberator of a distressed mind,

2. PROSPEROUS AND DESTROYING HIS ENEMIES ACQUIRES RICHES *Doshā shirah sakāśah sūno yam deva a* *chit suchase swato* *Sayana* refers *shirah* to *Agni* as *shrey kara* making happy, but then there is no object to whom whom.

3. THE POSSESSOR OF GREAT STRENGTH *Brūhatā* *kāhatnyasya* is explained by the Scholast *brūhato balaṣya*

4. FREE FROM THE EFFECTS OF EARTH *Aditer anagan* is rendered by *Sayana*, *bhūmer anagmish* *paraparāṭman* in what sense he is of earth or against the earth is to be understood must be a matter of conjecture.

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5. REWARD OF WHAT HAS BEEN WELL DONE. - *Yachekha* *tokya tanayasya sam yoh* - *sam* the Scholast explains by

*paparupodruvannam shantam*, expansion or pacification of  
violences of the nature of sin and *yathā sukṛitopaditām sukāntam*,  
happiness produced by what is done well.

1 This is apparently a mere *paraplástica* announcement  
that the dawn having appeared the morning fire is to be lighted.

2 HASTEN TO FULFIL THEIR OFFICES. *Yat suryam  
divyaroḥaṇa* the Schohast explains. *yadaśśurasya divyasya  
aroḥaṇam karayanti*, when the rays of light cause the ascent  
of the sun otherwise the nominative of the verb might be  
thought to be *Mitra*, *Varuna* and the rest *Mitra* being the  
deity presiding over the day *Varuna* over the night.

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3 See the preceding hymn

1 IS BROUGHT TO OUR SACRIFICE.—*Parvatyate* has,  
however a technical report implying a figurative notion,  
the bringing of the fire taken from the household fire where  
with to light the sacrificial fire *agṛāṇāṃ* being a horse—that  
is, whom they lead as a horse bringing a load, *Agṇi* being  
brought to become the carrier of the oblation *haviḥ arohanam*

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3 *Yajur-Veda* II 15 *Sama-Veda* I 30 the com-  
mentator on the latter interprets the verb *parigṛāṇati* as  
taking the offerings for conveyance to the gods.

4 SRINJAYA—A certain *Sainagayā* we have several  
princes of the name in the *Purāṇas* but none strictly allied by  
this patronymic—the *Srinjayas* are also a people in the west  
of India: *Vishnu P.* 193.

7 I WITHDREW NOT *Achoktha na huta udarim* is ex-  
plained *abhyavukthena kumareṇa hutaḥ sa na tavashyavakshat*

*na nigatavan asma*, being called by the present prince, I did not go forth without receiving the two horses.

1. **SPRITLESS SOMA** *Rigashu* pass from *Rigasho nigatasarah somah* the *Soma* of which the essence is gone

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3. **THE SEVEN EFFICIENT RAYS, ETC** — *Apyant sapta karun ahno chik-chakruv rayuna grnantah* is rather obscure, it is explained by the Scholast as in the text

4. **INDRA** — The Scholast says *Surya*, but this car only bears identity with *Indra* to whom the hymn is addressed

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9. **THE SAGE.** The text has *kashin* usually rendered *kashin-darshi* the seer of the past but according to the commentator it is here a synonyme of *Kutsa* as in the next stanza

10. **KUTSA** — A *Rajarshi*, the son it is here said of *Ruru*, also a royal saint frequent mention of the name has occurred, see Index, vo s. I and II. but it is borne by different persons *Kutsa*, the author of several *Suktas* (vol. I p. 151), being termed the son of *Angiras*, whilst (*ibid* p. 173) we have a *Kutsa* son of *Arjuna*

10. **THE TRUTHFUL WOMAN HAS BEEN PERPLEXED.** After the narration of the adventures of *Kutsa* *Indra* conveyed him to a *grama* where *Shachi* the wife of *Indra*, could not tell if it was her husband as they were both exactly alike

12. **SHUSHNA** — Vol. I pp. 75, 156, vol. II pp. 97, 151

**KUTAVA** Vol. I p. 156, vol. II p. 167

WITH THE WHEEL OF THE CHARIOT OF THE SUN Vol. II p. 21, v. 9, l. 97 v. 4

13. *Mrigaya* is said to be the name of an *Asura*: *Pipru* has frequently been named. *Vidatana* is the name of a *Raja*.

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FIFTY THOUSAND KRISHNAS. — Vol. I p. 151, v. 1 : these are here also said to be *Rakshasas* of a black colour. *Krishna* means *Rakshasa*. the legend related to formerly specified but 10,000 here we have *panchashat sahasra*.

14. LIKE THE CERVINE ELEPHANT *Mriga na hasti* is explained *gaja-vishesha*. *mriga* is a sort of elephant like a deer - quote of the *Sitatheryum* exists in the time of this *Sukta*.

15. THE GODDESS OF NUTRITION. The goddess *Lakshmi*.

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30 AS THE BERRIES FABRICATE A CAR FOR USE. — *Bhriḡavo na ratham* as we have in the text : the Scholiast explains the first *diptas-takshanaḥ*, bright or dexterous carpenters : the object of the comparison is not very obvious, but apparently it intends that as a wheelwright makes a chariot for a special purpose, so the worshipper performs worship in order to secure *Indra's* favour.

21 A NEW HYMN HAS BEEN MADE FOR THEM. — *Ākari Brahma* the phrase has occurred before.

4. HEAVEN, THY PROGENITOR, ETC. *Suvras-ta janita manyata dyauh* : the commentator renders *dyau* by *dyotamana*, and considers *janita* to imply *Prajapati*.

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12. HIS PROGENITOR — *Prajapati*, again, according to the Scholiast.

AS THE WIND IS DRIVEN BY THUNDERING CLOUDS. — The simile is, however, applied to *Indra* by the Scholiast in



Another sense – as the word is repeated by children – comes from *Indra*’s influence, by the hymns of the word power.

11 STOPPED EYES, ETC. See vol. 1 11 4, 15 vol. 11  
p. 21, v. 9 p. 97 v. 4

IN THE REGIONS OF ITS WATERS. — In the *antarctica* of firmament

15 *Asikuyam yuzamano na kota*: the commoner also considers *kota* as put for *hotaram*, the den for the same, and explains it the way we *Agam chetaram agam*. He supplies also the comparative *sachata somam*. He supplies the *Soma*. The stanza consists but of one *pada* and is considered to refer to the preceding one.

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21 The same as the last verse of the preceding *Sukta*

SIXTA 8 According to the legend recited by *Suryana* the *Rishi Varadeva* who lived in the world was reluctant to be born in the usual manner and resolved to come into the world through his mother's side. Aware of his purpose the mother prayed to *Aditi* who thereupon came with her son *Indra* to expostulate with the *Rishi*—this is the subject of the *Sukta*—the interesting part of this ancient story is its accordance with the birth of *Shakya* according to the Buddhists who may possibly have borrowed the notion from the *Veda*.

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3. INDRA DRANK THE COSTLY SOMA — Here *Sagara* observes. *Vamadeva* vindicates his own faithfulness by the example of *Indra* who came to *Tvashtri's* house uninvited, and by once drinking the *Soma* prepared for other gods.

4 THERE IS NO ANALOGY, ETC.—*Aditi* defends her son upon the plea that as his period of gestation was marvellous, his actions are not to be compared with those of any others.

5. **IS SECRET**—In the privacy of the lying-in chamber, unworthy of so great a divinity.

6. **ASK THEM WHAT IS THIS THEY SAY**—That is, they are proclaiming the greatness of *Indra*, by which, and not by their own efforts, they have been extricated from the cloud.

7. **WHAT DO THE SACRED STRAINS DECLARE**—*Kṛmā śhānti āsmita nṛāḍa bhāṣanti*—the *Āśvins* are certain verses repeated at some sacrifices to *Indra* and the *Māṃsa* in their honour, and are tantamount to an acquittal of the charge imputed to *Indra*, and fore-anticipated by *Aditi* or *Indra*'s mother. *Vāta* being a *Brāhman*, the crime was transferred to the waters in the shape of foam—these explanations are rather perhaps derived from the *Purāṇik* developments of the original legends imperfectly handed down.

8. **AND H**—The rest of the *Sūkta* is by the *Rishi* in praise of *Indra*.

8. **KUSHAVA**. The commentator says a *Rakṣasa*, whom *Indra* although at first swallowed, ever drove out of the lying-in chamber.

9. **VYANSA**—The name of a *Rakṣasa* who also attempted to destroy the infant *Indra*.

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12. **SINCE THOU HAST SLAIN THE FATHER**—*Yat prak-  
shāṇak pitarāṃ padagrīhya*: the particulars of this incident are not related by *Saṃyana*, who contents himself with saying the allusions are variously explained by *Taittirīyakas*—*Taittirīya Saṃhita*, vi. 1. iii. 5.

13. **IN EXTREME DESTITUTION** ETC.—So *Mānu* has, *Panudera*, who well knew right and wrong, was by no means rendered impure though desirous, when oppressed, with

hunger or eating the flesh of dogs for the preservation of life x 106: *icchhan attum*, wishing to eat might be considered equivocal but the text here states *śhupo antant perhe* I cooked the entrails of a dog.

THE FALCON —That is swift as a hawk *śh-yenat-ant śhaghrogamandrah*.

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3. ON THE DAY OF THE FULL MOON —*Aparvati* is the phrase of the text explained *paurvamasyam*.

6. TURVETI AND VAYYA.—See vol. I p. 82 v. 6 p. 92. v. 11

7. HE HAS MILKED THE BARREN COWS —*Aubhik staryo darsapadhi* that is he has removed the barrenness occasioned by the grief of their separation by resting the cattle carried off by the *Port*.

9. AGRU —The commentator has only a certain female *Agru namo kachhi*.

WHERE HE WAS BEING DEVoured BY THE ANTS. —*Paurvābhik-adaxam, upajihvika bhikr-adyamanam* Sayana evidently understands by *upajihvika*, the white ant, as he explains, *aveshanai. valmika khyati sthanai* *valmika* is the familiar term for a block thrown up by the insect.

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THE SERPENT —*Aham*, explained *śarpam* the presence of a snake in or out of the hill is at all a popular notion.

THE JOINTS WERE RESTORED. The phraseology is partly doubtful *ukhachhi samamata parva*, Sayana interprets it *valmika khyaya ukhaya chhedakani parvani samagachchenta* the joints which had been relaxed or corroded by the insects of the *ukha*, or ant-hill, were re-united by *Indra*.

11. See p. 115

2. *Yajur-Veda* xx 48 49     1 the fire *Mahadhara* supplies *balah* instead of *marudbala* as the substitute to *ojashthabala* and in the second verse *vajrasata* for the sake of bestowing food

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4 WITH THE NOON DAY HYMN *Sannadhyase annadadh prishthyena prishthyam* i. e. termed the *madhyandinasayana udgatribhuvudgnyamanam* *gloriam*.

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1 ALONG WITH US. - *Mahadhara Yajur-Veda* xx 17 says. with the gods *devam sava* *Soyam* I as *asmubala* *saha*

LIKE THE RADIANT SUN. - *Dyaor na kshatram abridhuti pushyat* *Mahadhara* connects the sunne with what precedes whose daily exploits (are celebrated) like the sea en he refers, a so, *kshatram* to a sacrifice may be (*Indra*, *chenab* (or ?) strength)

2 THE POWERFUL LEADERS *Vrishanyam uru bala bhutan vetra*, that is, the *Maruts*

5. UTTERS A VOICE ENJOINING MEN TO WORSHIP.— *Vacham janayam yajadhyayi* the speech of *Indra* is the thunder the effect of which is to induce the *parcus decorum cultor et infrequens* whether Roman or Hindu *retorsum vela dare*

## PAGE 122

6 OF THE WORSHIPPER. *Aushyasya*, from *ushy* a p.c.est. one who employs priests

INDRA. *Adra* is the name in the text & name it is said of *Indra* from *dri* to divide to tear as for

7 THE PROTECTOR OF THE WORLD. - *Bharvata* is explained as the patronymic of *Bharvata*, which means *yajad-bharata* the protector of the world, or *Prayapati*

IN THE SECRET THOUGHTS. The text as only *gubh* *pra* which Sayana explains into *gubhāpāhī dōṣa prabhavati*† that is the strength *balam* of *Indra* reveals or presides over the heart in the nature of secrecy or a stealer.

7 THIS VERSE somewhat obscurely expresses the purport according to the Scholiast is that the might of *Indra* always protects his worshippers *Indrasya balam sarvada yajamanam prakurati*.

8 HE FINDS IT IN THE HAUNT OF GAURA AND GAVAYA - *Vidat gaurasya gavayasya gohe* - *vidat* here has no government and *gohe* for *graha* a dwelling is a strange term as applicable to the *Gaura* and *Gavaya* which Sayana says, are two species of mriga, a deer or any wild animal, but they are in fact two kinds of wild cattle *Bos-gaurus* or *Gaurus-frontalis* and *Bibos gaurus* or *B. catifrons* confounding the latter also with the *Bibos* and of *Silhet* the purport of the expression according to the Scholiast is, that *Indra* obtains those two animals *tan dyaui pasan lobhate*, either for himself as sacrificial flesh or for his worshippers, some of whom at least even now would not object to eat the flesh of the wild oxen.

10 BESTOWS RICHES ON MAN *Varuṇa yajurā kaḥ manishyaya dharam karoti* - it might be thought to refer to the *vidant* of *Pura* but the first vowel of *Pura* is short

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† FOOD, HYMN, SOMA AND PRAYERS. According to the four-fold forms of offering worship *Brahma* *Stoma* *Soma*, and *Uktha*, the first is said to be the cakes steeped in butter and the like offerings or libations, the second the praise that is recited aloud, the third the libation of the *Soma* juice, and the fourth the praise or prayer that is repeated silently or is a *Mantra* not chanted or sung.

2. THE INVESTING PARUSHNI *Uruam parushnī* is explained *achhādikam parivartanam nadam* the river being joints or bends covering—the comment does not say what

WHOSE BORDERING DISTRICTS HE HAS FREQUENTED.

The phraseology here is somewhat obscure and the Scholar does not materially enlighten us. The text is. *pratyakṣam sakhyaya vurye* 'it shows points through which I have approached' *Sayana* explains it *pratyakṣam adyathā bhūmāḥ deśān sakhyakarmāṇaḥ samāhāraṇaḥ* 'as a parade of districts of which river he has for the sake of I may call myself or converse'

4. PARENTS OF THE MOVING SON *Mātaraḥ kṛatugoh* the etc. *Sayana* explains *gṛatubh āryasya*

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8. The phraseology is very obscure in some parts. *śāman śaśhamānasya śaktiḥ* is explained by *śayana śhamanam śrīrātāḥ śrīr-karma* but what this means especially in connection with what follows *asmadryak śrīrātā-chaṇasya yajñaḥ* it is difficult to say.

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7. RESOLVING TO KILL, ETC. *-Jighāṃsan druhān dhātva-rasam, amindram*, the last of the three epithets determines the gender of the party but we have no other clue. The Scholarist supplies *Rakatasam* who she may be is nowhere intimated but from what follows it may be thought to mean death the debt of nature the payment of what *Indra* as favourer pays by prolonging life but this is mere conjecture the comment is of no avail.

8. *RITA*—*Rita* ordinarily means sacrifice or truth or water here it may apply according to *Sayana* as *Indra*,

or to *Aditya*, or to the three for her personhood as it varies the following stanzas are a succession of changes of the word

9. THE KINE ENTERED INTO THE SACRIFICE. As presents made to the officiating priests or the priest may mean also, the rays of light have entered into the water: *gava ritam avveshuk, rushmana udakam avveshuk*

10. DESIROUS OF POSSESSING WATER. *Rudra* *shushmas-turya u-gacayuk* is rather enigmatical the Schohost explains it as in the text *shushma, belam, turyas turyam-gacayuk u-ckarthe, jalakunascha bhavati*

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3. INFLECTERS OF AUSTERITY UPON THEIR PERSONS — *Rurubansas-tamash*, are explained by Sayana, *svakhyam shatiran, tapasa rechayanto yajamantak*, worshippers enacting the t own bodies by penances. If correctly interpreted, therefore, we have the ascetic penances of the Hindus, recognized by the text of the Veda

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8. WHEN THE LORD IS ENGAGED IN THE LONG BATTLE. — *Dirgham yad aym, abhyakhyad arya* Sayana explains *arya* by *svamy*, lord, that is, *Indra*; and *Putri*, in the following passage he says, is *Indra's* wife, but it would be more consistent with the concluding passage to render *arya* as the name of the orthodox Hindu in whose behalf his wife propitiates *Indra*.

9. A MAN HAS REALIZED, ETC. — The text is *bhuyasa vasnam acharat kamyaas* lit. by much a man acquires a little, wealth or value, *kaschid panyena dravyena alpataparam mulyam prapnoti* the *kaschat* must be understood therefore,

of the vendor which is consistent with what follows in this and the next verse. The meaning of this and the following verse is thus explained, according to *Sayana*, by ancient *acharyas* skilled in religious doctrines. One (a vendor) who takes a small price for valuable goods comes afterwards to the buyer, and says, this has not been sold by me, and, so saying, he requires the balance of the price. But he, the vendor, does not recover the full price nor does he get back the article; according to the bargain between them it may not be otherwise. The sale has taken place and if the bargain has been kept then it has only to be considered that such is the object of the price and that is the consideration. A bargain has been made and the (stipulated) price given, therefore, in the first place, an agreement is to be made by me. So reflecting, *Vamadeva*, having by much praise got *Indra* into his possession or subjugation, purposes to make a bargain when about to dispose of him, as in verse 10.

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3. LIGHT. *Jyoti*, but the commentator explains it water, *Jyoti udakam*.

4. AND LONG BEHOLD THE RISING SUN. - That is, may the sacred fire long be kindled in the house of the sacrificer at the hour of sunrise.

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1. This and the two following verses are attributed either to *Indra* or to *Vamadeva*. In the latter case it is said the sage uttered them while yet in the womb, knowledge of truth being generated in him, and enabling him to identify himself with universal existence. Through the eye of supreme truth I am everything. *paramarthadrishhya kṛitṁam aham*



*anulomikam* we have seen the reflex of the Sanskrit *anuloma* in the Sanskrit *Vedanta*.

2. TO THE VENERABLE MAN. The text has *manave* *aryama* the Scho.ist supplies *Manave*.

3. *Shrumbhara*. See vol. I p. 75. v. 6.

4. WITH A WHEELLESS CAR. *Atakruga vadhaya* is explained, *chakrarahitena rathena* with a car without wheels, the text has *hadgama*, but the Scho.ist says this is a metaphor for the *Soma* which as we have before seen (note on III. 4. 5-7) is said to have been brought from heaven by the *Gayatri* in the form of a hawk—according to *Sayana* we are to understand here by the hawk the Supreme Being *Para-brahma* but this seems to be the notion of a later day.

#### PAGE 131.

1. BUT AS A HAWK I CAME FORTH WITH SPEED. That is, according to the Scho.ist, until the sage comprehended the difference between the body and soul, and learned that soul was unconfined, he was subject to repeated births, but with the stage of attainment of the knowledge and first through his mind, and then the form and content of a hawk from its talons—as the *Nirvanayiri* says *Vanadeva shyenarupam esthena garbhata yugena nibharatah*. *Vanadeva* Hawk; assumed the form of a hawk—referred to from the complete power of Yoga.

2. THE IMPELLER OF ALL. The *Paramatma* or Supreme Spirit.

BEYOND THE WINDS. The *vyata* is the cause of world existence which is pain.

3. In *Atakruga Brahmana*, as above mentioned, participates this name in the same manner.

4. *Antah-purāṇa tar-madhya sthitiṁ* is *Brahmaṇḍa* since as we have seen one nail of the left foot but the shaft was broken by the collision the fragments of the nail resemble the quills of the fretful porcupine those of the arrow water-snakes, flying foxes and worms.

## PAGE 132

2. THE EVERYWHERE-GOING WHEEL, ETC. *Mukha drakṣa, prabhakṛtya droṇāṇāṁ* of the very mighty person worthy of adoration, adorning probably to his crest.

3. BEFORE THE NOON. *Pura madhyamāhṇat*. i. the forenoon, when the *Soma* is drunk and then the *Indra* and *Agni* have been invigorated.

4. AS ROBBERS ARE THE DESTROYERS OF THOSE ETC. The text has only *durge dāroṇa kṛatve ca yutam* a lot of loss gone on account of business in a difficult place where protection is difficult, *Sayana* supplies from robbers.

4. THOU HAST MADE THE SERVILE RACES ABSENT. *Viśva-dāsa-akṛinoraprasastaḥ* *dāsaḥ* as the adjective of *viśva*, *prajā*, people. *akṛin* is explained *karmakṛin* as of no special or religiously instituted rites or functions which is not incompatible with the literal purport *servile* or *servile-aprasastaḥ* is rendered *garhitāḥ*, reviled while the expression is important as marking the existence of *śva* and *servile* classes.

## PAGE 133

3. THE HOLY PLACES. *Satirtha śobhanant* *utthanti* the phrase would imply that there were places of pilgrimage at this period.

5. The phraseology is rather doubtful *brāhmadivasya rāja akṛipṛaja dāvaṇe puruṣaśok* which is explained *mahādūpter aśvamaṇat stutyasya bahucarnasya dharmasya*

*dane nimitte bhajanant tuam bhajomana bhavemo*, that we be enjoying thee for the sake of the gift of wealth of good food every way commendable and very brilliant

## PAGE 134.

1 SUPERIOR TO THEE MORE EXCELLENT THAN THOU — *Sama Veda*. 1. 203. Benfey's text reads *uttaram* and *gyayas* in the latter instead of *uttoro* and *gyayau* in the manuscript as in the *Rick*.

4. THOU HAST STOLEN. The text has *mushanya suryama*, thou hast stolen the sun but this is explained by *Suryama* by the more usual legend.

## PAGE 135

8. THE DAUGHTER OF THE SKY. The land extinguished by the ascendency of *Indra* throughout the day.

12. THE SWOLLEN SINDHU WHEN ARRESTED. — *Sandham vabalyam vidasthanam vighatabalyavastham* whose court was passed so who was full of water *sampranayata* and *visisthamanam* stopping or being stopped.

16. PARTICIPANT IN SACRED HYMNS — See above *Sukta XIX* verse 9.

17. BORNE ACROSS WHEN DENIED INAUGURATION. *Apurayat* he enabled to cross according to the *Sama* text he made them worthy to be inaugurated or crowned, which they were not at first as the text implies by *aspatarau* not bathers — alluding to their exclusion from the succession in favour of the youngest son *Puru* by their father *Yayati* see *Vishnu Purana*, p. 4.

18. THOSE TWO ARKAS. — The Schomast renders *aryo-aryabhumanau* *aryo nabhumanau*, presuming on their dignity as *aryas* and being without any faith or devotion

19. **BLIND AND LAME** We have here another misapprehension of a faulty statement from that of a former passage when the blindness and lameness were attributed to one person. *Paramey*, Vol. II 112 verse 12 and note here we have not only the dual *jokata f + yabata* but also *dina* for *dina* the two which agrees better with the still earlier allusion to the same defect in two different persons, Vol. I 170, verse 8, and note.

## PAGE 136.

20. **STONE-BUILT CITIES** *Ashtadantapattana* *pattana* whether the notion of nascent life referred to the walls is extended to the surroundings, the cities are not very different from more substantial than mud hovels.

21. The text has *namam pusha namam bhaya namam devak kuralaka*, the triple repetition of *namam* *kanakyan dhanam* would seem to separate not only *Bhaya* but *devakaka* from *Pusha*, but if the last be rightly rendered by *kritakanta* or *adantaka*, the broken-toothedness to which it applies to *Pusha* the attribute has not occurred before, though the Scholast quotes the *Veda* for it. *Pusha prapallobhaya adantako atyanti shrutishu* according to the *Paranas*, *Pusha* had his teeth knocked out by *Irabhadra*'s followers at *Daksha's* sacrifice. *Pishu* Pur 67, note 6.

1. This seems to be a popular stanza. It occurs twice in the *Sama-Veda*, I. 169-232 once in the *Yajur*, 27-29 and once in the *Atharva* XX. 124, 1.

2 and 3. The same may be said of these two stanzas they both occur in the other three *Vedas*, *Sama-Veda* II 33-34 *Yajur-Veda* 27, 40, 41, *Atharva-Veda* 122, 2-3.

## PAGE 138

1. **COME TO US QUICKLY**—*Anatam ardham asnakam samipam*, near to us; *Mahidhara* explains *ardha* dwelling-

place, *anusta desham*, or hal of worship, *deva yajana-desham* : it is proper, a half, whence Bentley renders + *serie* but this is merely inferential like the interpretations of *Mandhara*, *Sama Veda*. i 181 *Yajur Veda* 33, 65.

## PAGE 139

17 JARS. *Khar* a certain measure by metonymy, a jar or ewer *drona-kalasha* holding such a quantity or more but it is the rate of a grain measure equal to sixteen *dronas*, or about three bushels.

22. NOT REGARDLESS OF THY WORSHIPPERS. *He napect na palayatah stotra annashayitah kintu palayatar uparthat* oh thou not casting down not neglecting or destroying those who praise that is, cherishing them

## PAGE 140

23 *Kanamakera vutradhe naye drupade arbhake* now and *arbhake* have their usual meanings now small *Kanamake* is explained by *shulabharjake* tops of supports *vutradhe* by *vudhe* arrayed, or arranged and *drupade* by *drumakhyasthane sthite*, standing on a place fixed termed either a tree, or from a tree, a plank or platform probably answering to a stage on which puppets were exhibited

SUKTA —THE RIBBON.—See vol. I 5 3.

1. WERE BORNE QUICKLY ETC. As appertaining to the deified mortals it alludes to their being transported to the sphere of the gods. If the rays of the sun are so be understood, it implies merely their passing on through the sky

## PAGE 141

7. See vol. II p. 65 v 11

11. WEARIED OUT BY PENANCE. — *Rite shrantasya sakhiyaya* is the phrase of the text *Sayana* says *na sakhiyaya*

*bhavanā* deriv'd the gods are not the ugi, i.e. a ship *śhranta* *apagastatvā* except one wearied by penance which would seem to apply to the worshipped but *śhranta* *śhranta* says *śhranta* *ato* *daduh* they wearied out therefore gave

## PAGE 112

1 THE DIVINE WORD HAS DESIRED THE DRINKING. - *Drishman denā* the *Attreya Brahman* it is *śrī* *Pragya* said to *Savitā* these are the fellow-students do thou drink with them

2 PRESENT OF YOUR CELESTIAL BIRTH. *Vidurnaso jannanah* is explained *jannasjo* *devata-lā* *śhranasya* *devata-prapit* *jannatā* know of the act of self-education

## PAGE 113

7 SYMPATHIZING. - I am not past to bind a rope about for *Sagushah* although the sense is obvious enough *sagushā* *Indra* *Varuna* *yama* *pura* is to call *Indra* *śhrā* is pleased with *Varuna* drink the nectar *śhrā* says but they both are to the like satisfaction from the beverage which they imbibe together

7 THE KITS. - *Ratupābhā* is explained *ritupajadevā* the deities to whom the *Rita* sacrifice is dedicated

THE WIVES OF THE GODS. *Guaṣṭatābhā* *gna* is usually rendered the wives of the gods - the compound is here explained *śhrīṇa-palāyitrīyā* the female protectors of women it may mean the goddesses but there is no authority for such an interpretation

8. WITH THE PARVATAS - *Parvatābhā* *parvatābhā* *parvatārchyamana* *devā* *śhrisheshā* a sort of festival to be worshipped at the *Parvats* certain periods of the month as the new and full moon etc

## 9. ACCOMPLISHED ACTS PRODUCTIVE OF GOOD RESULTS.

—*Śūratyāni chakruh* according to the Scholast, *śūratyāni sadhanāni karmāni* acts, the means of accomplishing their good offspring or consequences, according to Sayana, also the relative ye refers to the antecedent in the next verse, *te agropat*, they too first or others, the *Soma* being first offered at the evening sacrifice to the *Ribhus*.

1 AFTER THE MUNIFICENT INDRA—*Indram ana*, *Indram anuritya* or *anagamanta*, having followed, or may they come after *Indra* or it would be more consistent to render it may they come after (you) to *Indra* etc. see the preceding note

PAGE 146.

9. WITH NUMEROUS ADHERENTS.—*Śrāva-vīraṇi* might be rendered focc-comprehending-off-spring but as *praja* has been already specified the Scholast interprets *śrāvaṇi* *vīraṇi* *śobana*, by *śhrīyadibhirupetam* endowed with dependants,

1 RIBHUS. The text has *Ribhukshah* which is properly the nom. sing. of *Ribhukshin* a name of *Indra* here Sayana identifies it with *Ribhavanah* the 1<sup>st</sup> sg. nom. of *Ribhu*; in some of the following verses of this hymn the word appears as *Ribhukshanah*, the nom. or voc. plural of *Ribhukshin* substituting optionally, the short for the long vowel in the antepenultimate, *Ribhukshanah* for *Ribhukshonah* see Sanskrit Gr., 2nd edit., p. 460

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1. I OFFER YOU ETC.—*Jahos manushvat uparatu vikshu yajñme sacā brīhaddivethu somam* the meaning is not very clear *uparatu* is explained those who are pleased or sport near the worship of the gods, *devayajana-namipt ranīmanah*; *tasu vikshu-prajatu*, in or among such people

*brhaddiśhu*, Sayana considers an epithet of *śiśhu* understood.

4. POSSESSED OF TREASURES. - *Vajrah*, the possessors either of horses or food is here used somewhat irregularly for *Vaja* *ayakshapra* according to the commentator means as hard or strong as iron, *ajovat sarubhatośi prah* *śrāvikkah* having good mistakes, a certain weight of gold if not a coin.

SONS OF INDRA. GRANDSONS OF STRENGTH. The text has here the nouns in the singular son of *Indra*, son or grandson of strength, and *manuśteṣv* follows with *taḥ* for you, in the plural.

THIS LAST SACRIFICE. *Ityagrayam agre bhātam* would mean the first the preceding but Sayana explains it *trithyam saṁnam*, which is most consistent with the worship of the *Riḥhus*.

5. SPLENDID WEALTH, ETC. Such are the explanations of the epithets given to *rayam* wealth *riḥham* *rayam* *rayaḥ* *tanam*, *indrasuāntam*, *vidasatanam* *askaniyam* explained as in the text.

6. A HORSE AT THE SACRIFICE. *Medhasate* so *aravā* perhaps a horse fit for the *ashvamedha* simplified.

#### PAGE 118.

1. HEAVEN AND EARTH. They are not named in the text but the dual pronoun of you two, is supposed to imply them.

YOU TWO HAVE GIVEN A HORSE A SON. So Sayana explains the *kshetrasam* and *urvarasam* of the text deriving them from *kshetra*, land, *urvara*, fertile soil, and *śuśru*, to give why these should be given *ashva* and *putra* is not very obvious.

2. DADHIKRA. *Dadhikra* or as also read *Dadhikraya* is given in the *Nighantu* of Yaska amongst the *śāmonīyas*.



of *ashva*, a horse the form is cited in *Parash. III 2. 67* according to *Mahadhara* on *Rich 6* of *Sukta VII Yajush. 23, 32* the etymology is *dadhi* who bears who carries the rider and *krama* to go according to the *Atareya Brakmana, III 15. 3* *Agat* in the form of a horse destroyed, the *Isuras* & the desire of *Bharadwaja*

4 PUTS TO SHAME THE ADVERSARY OF THE PIOUS MAN.

*Vidatha nichikyat tiro aratham paryasya ayoh*, is explained *gnatavyam, ynam, aramatham, aram va, tiraskaroti stotramanashyasya*, knowing things cognizable who disgraces the opponent or the foe of the man the praiser

5 THEY CALL AFTER HIM HASTENING, ETC. *Shrapuscha- chehka pashumachcha yutham*, is explained *annam karttam va pashumad yutham cho achchka ubhukshya, guchchikantam cum anukroshanti* they call after him, that is *Dadhikra*, going, having in view either food or fame on a herd consisting of cattle. *Sayana* rests his interpretation on that of *Yaska, Nir IV 24*, perhaps the *anukroshanti* should be again supplied as applicable to the *pashumad yutham*.

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3. ADITI. *Aditi* is considered by *Sayana* as an appellative. *akhandaniya*, the indivisible or infrangible, that is, *Dadhikra*.

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4 OF THOSE WHO PRAISE HIM — The text has *marutam nama bhadram*. *Sayana* explains *marutam* by *stotramam*, of the praisers

6 MAY HE MAKE OUR MOUTHS FRAGRANT. The mouth having been defiled by the use of inelegant language, according to *Mahadhara* the verse occurs in the *Sama-Veda I. 358*, *Yajush, 23, 32*, and *Atharvon XX 127. 3* according to the

commentator on the *Yajush*, it is to be recited at the *ashru medha* when the priests bring the queen away from the horse.

3. AND AFTER HIM WHO IS, ETC. This is a very elliptical passage *asya dravish-turanyatahparnam na ver-aw- uah pragradhitah* he of him running, quick-going, as after the flight of a bird, go they eager, the Scholar supplies the ellipse and, as the verb *anugati* is in the singular, he supplies a nominative *sarvoh janah*, every man.

AS SWIFT AS A HAWK *Shyenaasyeva dhanjato anukram pari Dadhikravah subhaja uritratoh* here is of a hawk quick-going with respect to the position of the foot or to the breast *anukram padakramam uah pradesham va* of *Dadhi-kramam* together with strength, or for the sake of strength, together + abling to cross. It is not easy to make any sense of this even with the help of the Scholar, although there is nothing very difficult in the words. *Mahabharata, Yajush*, 9. 15, explains *anukramam* part a horse a trap, legs the both *chaure* tail etc. *vastrochanasodikam* over all his body which is open as the horse gallops, like the wings of a bird whilst the horse himself has the speed of the hawk.

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5. This stanza is known as the *Hansavati Rich* and occurs twice in the *Yajush* 10. 24 and 12. 14 as well as in the *Aturena Brahmana*, IV. 20. 1, and although the commentators vary a little in their interpretation of the individual terms, they agree as to the purport of the whole, the identification of *Hitya* or the sun in the type *Dadhikra* with *Para-brahma* or the universal deity and consequently his identity with all the other types of the supreme being. These terms are thus specified, 1. *Hansa* from *hanta* to go, he who goes eternally to destroy, who destroys individually, or it is resolvable

2. *amāham*, I, am, I am, that is, I am that, the supreme. 3. *Tejas*, the apparent of the stationary fall creatures (falling) on that which abides (*manu*) and to us, *manuḥ*. 4. *Hou*, or *sa* river, and 4. *Attha* or ghost meaning, what, uses *Agni* or fire, first of the sacrifices, as I, as, why as, why, here. 5. *Arishad* the dweller among them is explained. *Chanton*, consciousness, or *Praṇa* vitality or according to *Sayana* in the scheme of the *Brahmana* is put in the eye according to the text, "it can be seen in the eye (of the world), entered into the two eyes (of man)." 6. *Vṛasād* is *pranā*, removed the dweller in the most excellent station that is the sun. 7. *Ritānā*, who who is present in truth, or water, or in sacrifice, the column in the *Brahmana* interprets truth, the text of the *Veda*, ved *vidya*. 8. *Vijmanā* the dweller in the sky, has to be *pranā*, everywhere, only *Sayana* makes a point to be the wind. 9. *Abyk*, who is born in the midst of the water, as, according to another text, *udā-madhye* *īkhalo* *yaṃ jayate* *Mahākṣara* says, in the form of a fish, etc. the *Brahmana* states that it refers to the apparent ring of the sun from the ocean and setting in the ocean. 10. *Goyak*, born among *goshu*, cows, *Mahākṣara* says, *go*, *prithivyam*, in the earth being identical with the cow, etc. 11. *Ritayik*, born of truth, from being made by and not made like *Indra* and the rest. 12. *Sayana's* explanation in this place in his scholia to the *Brahmana* he interprets, born from the matrix of the *Tejas*. 13. *Adrya*, mountain born that is, in the eastern mountain, where he rises. *Mahākṣara* says, born in stone in the form of *Agni* as it is going to fire, or *adri* having for one meaning a cloud, he may be said to be generated in the clouds in the form of rain. Finally he is *Ruen*, truth that is, according to *Sayana*, in both his comments, soul & truth, or *Pandabrahma* as by

another text '*Satyaṃ jñānam anantam Brahma*' truth wisdom, infinitude *Brahma*, and as he explains it in this text, *abakhyam sarvadhishthanam Brahma totitam* the un-releasable all-regulating principle *Brahma* so in his gloss on the *Brahmana*, truth he says, is of two kinds *vyavaharikam*, truth in speech and worldly dealings, and, *paramarthikam*, or *Parabrahma*, the supreme universal spirit. He notes, also, the reading of another *Shakha* or *Ritam Brihat*, which is followed in the *Yajur* and is explained by *Mahudhara* the all-pervading the infinite *sarvagatam aparyantam* that is, *Parabrahmarupa Aditya* in the form of *Parabrahma*.

1. *Indra ko vān Varuna* the single names of the two deities being put in the dual form, implies the conjunction of both.

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6. BE AROUND US. *Paritakmyagam* it is rendered *paritakane*, which is not more intelligible *paritakma* occurs also in the sense of night, in which case it may mean. May *Indra* and *Varuna* protect us in the night against evil spirits.

LONG LIFE. —*Suro drishike* is the text, which is interpreted *suryasya chitakaladarahanaya*, for the sight of the sun for a long time, i.e., *chirayuanaya*, for long life.

8. LONGING FOR YOU. *Itatayuh* is explained, *yutam kamayamanah*.

APPROACH THE SOMA FOR ITS ADVANTAGE. —*Striye na gava upa somam astuh* alluding to the mixture of milk and curds with the *Soma* abaction, *dadhyadishayanaya*.

9. AS DEPENDANTS ATTEND UPON AN OPULENT MAN. —*Joshlara va casuo, sevaka dhanikam suaminam* as servants upon a rich master or as derived from *jush*, to please *joshlara* may be rendered flatterers, parasites.

LIKE HUMBLE FEMALES. — *Raghur-iva shravaso bhaskha-*  
*manah raghur-iva laghaya va.* . He light or trivial, there is  
no substantive but the appallative is feminine

10 MAY WE OF OUR OWN BE, ETC. — *Imana patayah*  
*syama* that is according to the Scholast without any effort  
or labour *aprayatnena*

#### PAGE 153.

1 TWOFOLD IS MY ESPER, ETC. *Mana dwita rasktram*  
*kshatr-asya raskramah* here therefore we have a positive  
indication of the military and regal other

ALL THE IMMORTALS ARE OURS. *Vishve amrita patha-*  
*ah* therefore he is king also over Swarga

THE GODS ASSOCIATE ME WITH THE ACTS OF VARUNA —  
*Aratam sochanti Va anasni devah vajanta kshitr upamanyu*  
*wareh* except the last word which the Scholast renders  
*rupa* form, there is nothing unusual in the terms but even  
with the explanations attempted by *Sayana* the import of  
the sentence is quite intelligible in its being probably  
the identity of *Varuna* and *Indrasya* as asserted in the next  
verse

4 AS THE ABODE OF THE WATER. *Sadane citasyn*  
may also apply to the place or sphere of the sea the word  
*na* being used here and in the following passages either for  
*udaka* or *oditya*

ILLUSTRATING THE THREE FOLD ELEMENTARY SPACE  
That is according to *Sayana*, for the creator has made  
the three worlds *madartham eva kshutradilokatrayam akarsht*  
*parameshwarah*

#### PAGE 154

8. TRASADASYU — *Parukutsa*, son of *Durgaha*, being a  
prisoner, it is not said on what occasion, his queen propitiated

the seven. *Rishis* ( obtain a son who may take his father's place they advised her to worship *Indra* and *Varuna*, in consequence of which *Trasadasyu* was born.

9 DWELLING NEAR THE GODS. *Ardhauvaram* is explained *decunam somape caritmanam* (it may) might enter it (as) god, though such an appellation would not apply to *Indra*, to whom *Trasadasyu* is compared. On the contrary, *Indra* is declared to be one half of all the gods, and therefore entitled to the largest share of offerings. *yut sarvisham ardhvam Indrah prati tannad Indro decunamam manyashthabhoctamah*

10 FREE FROM ANY IMPERFECTION. *Anuprasphuranti alixistam* is explained according to *Seyuna Mahidheva Yajur-Veda*. 7 (10) explains it not going to another *ananyagananam*

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3. BY WHICH OF YOUR ACTS ARE YOU MOST DISTINGUISHED. *Kayo shaktinam bhavathah shaktishtha shaktinam yushmat sambandhinam karmnam shaktinam* or acts or energies connected with you

6 THE FLOWING (STREAM) *Smakhe* but it may here mean either water in general or a cloud

PAGE 156.

1 ASSOCIATOR OF THE SOLAR RAY. *Sargatum gok* is only explained *gok sragmanagitarum* the wanger (to) moon or associator of *Go* what the latter is attended for is not explained and the translation is purely conjectural, founded upon the connection of the *Ashvins* with light or the sun

2. POWERFUL HORSES.—*Kakukasah* is explained *mahanto ashvak*, or it may be praises, *stutayah*

6. FOR US BOTH. The two *Rishis*, both authors of the *Sukta*.

## PAGE 157

1. THREE ANALOGOUS KINDS OF FOOD. *Prakshaso mithuna trayah* *mithuna* is properly twins, or a pair, but it may be used, according to *Sayana*, for a greater number of analogous or connected objects, as *mata pita putrastadava mithunam*, mother, father, son, constitute a twin or pair; the three sorts of food are said to be *akhamam, panam, khadakam* in what the last differs from the first is not specified.

## PAGE 159

1. PURIFIED BY HOLY ACTS. *Shukrak-aratichurnat no dipto ahav* *astrious* by observing vows, etc.

I BRING TO THEE THE SOMA FIRST OFFERED. *-Ayam: is madhuro agram* this is consistent with the passages in the preceding hymns also *Sama-Veda* II 972 according to *Sayana* *madhuroh* here is for *madhura*, the gen. for the acc., but this is not necessary, for I bring to you of the Soma would be no unusual construction. *Ayam* is explained *prapayom: agra agram, tathabhyañ percam Mahadhara Yajur-Veda* 27 30 has a partly different version may the cup (*shukra-graha*) unite to thee, *ayam: agachchhatu* which is the essence of the Soma. *ayam: surakshat madhura rasasya*.

LIKE A PRINCE THE TEAR FIER OF FOES. *Vipo va is explained shatrunam vepayati rajam*

2. WHO ART THE REPRESSER OF CALUMNIES. *Niv yuvano ashustah* are considered by *Sayana* equivalent to *abhisastar nasheshena vyoyajan*, but what either signifies is very doubtful; the translation of the text is only a substitute for a blank.

## PAGE 160

3. THE DARK NURSES OF WEALTH. *-Ko shuc rasudhio* *Krishnavatse rasunam dhatriyam* is *Sayana's* explanation.

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## 2 WHO ABIDES WITH NOISE IN THE THREE REGIONS.

*Trishaktiṣṭho rātraṃ tishṭha śhāntasṭa rātraṃ rātraṃ  
tishṭhaśhāntasṭa śhāntasṭa.*

4. SEVEN-MOUTHEd The seven metres are said to be  
as mouths.

6. UNIVERSAL DEITY *Vishvadevya* an appellation  
of *Bṛhaspati* because as the deity presiding over *mantras*  
he is the same with every deity or *deva* may here it also  
mean noise, he who has the noise of all

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\* This and the two preceding stanzas are cited in the  
*Adureya Brāhmaṇa*, viii 3 24. 26. as authority for the in-  
dispensable employment by a prince of a Brāhmana as *Purohita*  
or priest to conduct solemn rites on his behalf. "the good-  
est not the food of a Raja who has no *Purohita* the clove  
when about to sacrifice let him appoint (it prince be ever) a  
Brāhmana, na *hura upurohitasya Raja deṣa anāpī quṇāti*  
*tasmat Raja yakshyamaṇa Brāhmaṇam puro dadhata* Sayana  
in commenting upon the verses cited adopts some expla-  
rations differing from those here followed but the variations  
are not of any great moment, as *Īla* food instead of *Earth*  
*Īla* food increases at all seasons and *śaranyā* allies of his  
enemies instead of his own people \* wherever *Brahma* dwells  
he renders it *Brāhmaṇa*

1. ARE GIVING MAX THE FACULTY TO ACT *Ātman*  
*kṛmāvaṇa janaya*, that is *yajumanānam gāmanadi-vyaparasa-*  
*marthyam akṛmāvaṇa*, they give to the offerers of sacrifice the  
ability to perform the acts of going and the like



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3. THE CHURLISH TRAFFICKERS. *Panaya* in the text, *anaya* in the comment, that is, according to the latter, *adāterañ*, non-divers

4. SEVEN MOUTHED ANGRASAS. Repeating the seven *ṛavidik* metres.

NINE OR TEN DAYS RITE. See Vol. I p. 94, verse 4 and note

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11. This verse, it is said, should be mantrically recited every morning at day break.

1. See Vol. II p. 7, verse 8.

2. MOTHER OF THE RAYS OF LIGHT. *Mata yunir rāshmanam mata*

SHE IS THE FRIEND OF THE ASHWINS. —The *Ashwins* are to be worshipped together with the Dawn.

3. *Soma-Veda* verses 1075—77

4. THE BAFFLER OF ANIMOSITIES. *Yatayad-dweshasam* according to the *Schonast* the Dawn puts to flight those enemies who had been endeavouring to destroy *Yatayad* series during the night.

5. LIKE SHOWERS OF RAIN. *Gadam sargu* as the first is here explained by *utakanam* (see above verse 2), of waters *utakanam sargu* rains, according to *Sayana*, *varshadharah*

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1. MAY THE GREAT DEITY GRANT US SUCH EVERY DAY — *Tachchhardir no mahān udugm devo akubhā*, *chhardik* is explained by *graha*, a house, or it may mean light *akubhik* is lit by nights, by metonymy for days.

5. PUTS ON HIS GOLDEN ARMOUR — *Pishangam drapim* *prota munshate*, is explained by *Sayana*, *avannmayam kavacham*

*acchhadayati pratyudayan* every morning he puts on a golden cuirass

3. PUTS FORTH HIS ARMS *Bahu prastak* he puts forth his rays.

5. THREE DIVISIONS OF THE FIRMAMENT According to the Scholiast the *antariksha* is divided between *Vayu*, *Vidyut*, and *Varuna*. in three portions.

THREE BRILLIANT SPHERES The *apogees* of *Agni*, *Vayu* and *Surya* see Vol. II p. 165 verse 8 and notes

THREE HEAVENS The *okas* of *Indra*, *Prajapati* and the *Satya loka*

THE THREE-FOLD EARTH These are not particularized

THREE FUNCTIONS - Those of distributing heat rain and cold according to *Sayana*

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2. THOU ENGENDEREST *Sruvasa* from *sv* to bear or bring forth, it becomes here a pet term and in one or other inflexion, recurs in the three verses following requiring a modified translation.

SUCCESSIVE EXISTENCES. *Anuchina janta*, *jivantanyav-  
kramayuktani* that is, in the order of fathers sons, etc. the  
verse occurs *Yajur-Veda* 33. 54 and is somewhat differently  
explained by *Mahidhara* *damonam* which *Sayana* renders  
*dataram* he explains *rashmīsamūhām* collection of rays  
the latter part of the hymnist he therefore reads, thou  
spreadest abroad thy rays, art exultest amongst men the  
consequent offices of vitality that is the daily duties following  
on the return of morning

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5. IN LIKE MANNER AT THY COMMAND THEY STAYED  
*Yatha-yatha patayantaḥ acchhadantas tvaṃ vapare vāso*

*tashuk, savita te tavanyagna evam eva tishthanti*, it does not appear very clearly who are alluded to but possibly it applies to the worshippers.

1. ADITI. *Dyavibhumi ante prasutam mah ad te* undivided, indivisible, may be a epithet here according to the comment, of heaven and earth.

Who is it, GODS, THAT OFFERS YOU. *ko vo adhasva varso dhata devah* may also mean which of you gives bestows wealth at the sacrifice?

2. There is no peculiar difficulty in the words of this stanza but its purport is not the less doubtful.

3. SWASTI. *Swastim* is explained, *sukhavisram etan namikam devam*, the abode of happiness well-being is its usual acceptation but it is said to be here a goddess so named.

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6. AS THOSE DESIROUS OF ACQUIRING RICHES PRAISE THE OCEAN. —*Samudram na sancharane saurshyavah* is explained *dharamam sambhastam vishvatah samudramatishyagmanaya ya samudram yatha stuvanti* as those wishing to possess riches for the sake of going through the midst of the ocean praise the ocean that which follows shows only one *ghormashtvase andyo aparvata* is rendered *dhaptadhwanyo vadyo aparvata* *gauri paroksha va*, but there is no relative the Scholiast refers the phrase to the cities say they Heaven and Earth cherish or represent the rivers.

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2. DIVINE, ADORABLE, ETC. — *Devayate, aminata, ukshomane ritavore, adruha, deva-patre, yagnasya netre*, are the epithets totally the shining, or as usually rendered in this translation divine objects of worship, unharmed,

स्पर्द्धाङ्ग (man) and therefore fertility &c., possessing truth, or water or sacrifice not opposing a violent having gods for sons &c. &c. or invest gates, or subjects of sacrifice

6. MUTUALLY SANCTIFYING EACH OTHER. *Punarvātanā madhāt*, according to the Scholast, may be differently explained. It may apply to the worshiper or the worshipper purifying them severally by each individual form *śrādhayā murtiṣā śhodhayanām yajnam yajamānam* &c., or it may apply to the regions heaven and earth, the former purifying or fertilizing the latter by rain the latter supporting the former by cultivation *dyauḥ svakhyasāsureṇa bhūṣaṃ sa cha svakhyena karakhyena* the meaning is as, *chandramāsa śhīlana divam*, by that which is the sky or the moon, the sense of which is not obvious. The phrase is probably incomplete, being a *śloka* at once. These three verses occur in the *Sāmaveda*, II 946, 947, 948.

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1. WITH THE MASTER OF THE FIELD - *Kṣetrajña patnā* may be understood in its literal acceptation, or as attending *Rudra* or *Agni*.

3. BE KING. *Prā*, as well as the epithet of the *Kṣetrajña*, that follows is the same as that of the he has *madhumat*, literally, having sweetness.

4. HAPPILY - *Shunam tatuk shunam narak* etc. *shunam* the Scholast renders *sukham* *sukham gatha bhavati tatha* so that pleasure is or may be. As a personification it is the divinity through whose favour the work goes well *sukha-krid dēvāḥ* who may be either *Vayu* or *Indra*.

5. SHUKA AND SIRA. *Shunantrau* is here given in the *Upanishad* as the name of two divinities of whom *Shukra* according to *Shamaka* is the *dyadevā* the lord of the sky that is, *Indra*, where *Sira* will be *Vayu* according to *Saṅgama*. *Yaska*

*Nirukta*. 9. 40. makes *Shveta Vajra* and *Siva Aditya* an ordinary acceptance *Shvasura* is a name of *Indra*.

6. *SITA*.—*Sita* is usually a furrow and in that sense it occurs as a personification of the deity or object of four stanzas in the *Yajush*, 12. 69—72. four furrows being drawn at the ceremony at which these stanzas are to be recited, but in the next stanza *Sayama* explains it the wood supporting the furrow *sudharakashtham* which *Indra* is to take hold of, *Indra grihmatu* unless *kashtha* in the fern retain its usual acceptance of quarter of the horizon when *Sita* may mean the sky, as in the next line *sa shi*, is interpreted by the Scholiast *dyau* the sky.

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7 AND 8. The two last verses occur also in the *Atarvan*, III. 17. 4, III. 17. 13.

1. THE SWEET WATER SWELLS UP FROM THE FIRMAMENT.—*Samudrat urnam madhman udaret* the meaning according to the Scholiast varies greatly according to the signification given to *samudra* as *samodante asman yajamamah* that in which worshippers delight sacrificial fire or *samudrat-draumatrapah* that from which waters rush celestial fire lighting *g aram* in the first case may imply reward or consequence in the latter case and in the latter sense of *urnam samudra* may have one of its more ordinary meanings, *antariksha* the firmament the passage it is said may be also made to apply to other objects of the hymn as for instance *samudra* may imply etymologically the udder of the cow, whence flows milk *samudratata*, from which come *urnam* ghee or butter the whole hymn occurs in the *Yajush*, 17. 89—99 where *Mahulhara* limits the objects to two, *Oha* and *Agni*, *atra annadhyasena ghritam dhyate prasadhyasena*

*cha agni* as the representative of *toṣa gṛi* is here praised, as that of vitality *Agni* accordingly the phrase is differently interpreted. *samudra* is the ocean of *gṛi* from which it rises as its wave, *samudra gṛiṭa-mayaḥ madhuraṃ rasavaṃ amṛt-udagachchhat*, and, having so arisen, it pervades immortality by *Agni*, as the life of the world with water it is combined. *udgatya cha* as *amṛt-ansura jagatpranabhatenaguna*, *sam-akibhaya amṛtatoṣaṃ vyapnot*—it may be doubted if this is more intelligible than *Sayana's*, but it is clear that both the commentators intend *Agni* with *toṣa gṛi* as the material of the oblation is meant to be identified.

1. THAT WHICH IS THE SECRET NAME. ETC. *Gṛitasya nama guhyam yat asti yūṣa devanāṃ amṛtasya nabhiḥ*, that is, the material of sacrifice commonly called *gṛi* is, in the mantras of the *Yeda*, designated the tongue of the goats, being used metonymically for *Agni*, also the navel or belly of *asat*s, the means of securing immortality for him who offers it in oblations.

2. THE FOUR-HORNED BRAHMA. *Brahma chatuḥ śrīṅgaḥ*. *Brahma* is explained by *Sayana* as usual, *parivṛdhe devaḥ*, the augmented, developed, or great deity. His four horns are the four *Yedas*. *Mahidhara* separates the attribute as presently to be noticed, and explains *Brahma* by *Ruṣy*, priest.

THE FAIR-COMPLEXIONED DEITY PERFECTS THIS RITE. *Asvinau-gaura etat*: the text gives *Sayana's* explanation, *Mahidhara* explains *gaura* by *yajna*, and attaches to it the epithets *chatuḥ śrīṅga*, the sacrifice with four priests, obtains the object for which it is solemnized. The stanza according to *Sayana*, applies especially to *Agni* as the sun. *Mahidhara* apparently refers it to *gṛi*, the former, however, declares it

applicable to all the subjects of the hymn following the etymology of the *Atviki*.

3. *Sapam* is conformity with the common *Yajna* and others applies this verse also preferentially to *Aditya* identified either with *Yajna* or with *Aditya*. The four horns of the former are the four *Vedas*, of the latter the four cardinal points of the horizon. The three feet of *Yajna* are the three main sacrifices of *Aditya* *Yajna* *Yajna* *Yajna*. The two heads of *Yajna* are two particular ceremonies termed *Brāhmanānam* and *Parvānam* of *Aditya* day and night. The seven horns of *Yajna* are the seven metres of *Aditya* the seven cases of the six seasons and their aggregate for the year as the seventh. The term *crishatīke phalanam vacate* the garner of revin's, applies to either, and so does *roravate* he roars, implying the noise made by the repetition of the mantras of the *Vedas*. The three horns of *Yajna* are, *mantra*, *kalpa* and *Brāhmana* the prayer the ceremony, the sacrifice of *Aditya* the three zones earth, heaven and air. *Mahādharma* is *crishatīke* *Amānam vacate* to *Yajna* and extends the attributes accordingly but with an occasional difference. The four horns are the priests the *Hota*, *Adhvaryu*, *Ashwinyu* and *Brahma*. The three feet are the three *Vedas* the two horns the *Harandhara* and *Parvānam* rites. The horns are the seven priests, or seven metres, the three horns the three main sacrifices. The so-called aggregate six also applies the term *crishatīke* in this speech. The four horns being nouns verbs, prepositions and particles. The three feet either the three persons or the three times. The two heads, the agent and the object. The seven horns, the seven cases, and the three bindings, the three numbers. But this is a mere display of ingenuity. *Yaska* applies the verse to *Yajna*

and is chiefly followed in his explanation of the terms by *Mahadhara, Nirukta*, 13. 7.

4. The *Panis* are as usual explained *dhomas*—the three forms of stars in which the *gha* was deposited in the cow were milk, curds, and butter, of which *Indra* engendered *gavana*, milk, *Sarpa* butter, and the goat (*devasah*) fabricated (*statah-shukh*, curd from the dairy, *venat*, that is *Agni*). *Mahadhara* renders *devasah durgataryah*, the two celestial, but does not differ materially in the rest.

5. According to the sense, as set to *saundhya* the showers, first indicated by the epithet *shata varsha* implying merely copious, may be either of water or *gha*. *velasa* is said to be a name of *Agni*, either as lightning or the sun, or the fire of sacrifice. *Mahadhara* very superficially and incompatibly with his explanation of the objects of the *Sukta* chooses to understand, as one meaning, *etā arshanti vacā udgachchhanti*, these words originate from the ocean of the water of faith, purified by the metres and other supplementary portions of the Vedas, amongst which words the *Rishi* sees the golden form of *Agni*, for *Agni* is the deity presiding over speech, or holy texts, *agnir hi vacam udhishthata devata*—he gives as an alternative, however, a similar interpretation to that of *Sayana*.

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6. *Sayana* considers that in this verse the *gha* that is poured from the ladle on the fire is alluded to. *Mahadhara* interprets *dhena*, which *Sayana* makes an epithet of *srutāh*, and renders *gava-jitryah*, by *vachāh* words, texts, which he says flow like rivers, freed from error by the heart and the mind, separating *antar-bheda* by the copulative from *manasa*, *manasa* *etā*, whilst *Sayana* makes the former the adjective



of the latter *antariksha manasa hrudiyamadhyagatena chakrena* by the mind gone within the heart

7. **SWIFT AS THE WIND** *Valapramityah veyuvot pra-  
krishṭavega* : *Mahidhara* refers the comparison to *andhā*  
a river agitated by the wind

**BREAKING THROUGH THE CONFINING BARS.** *Kanatha  
bhāndaḥ kṛmibhiḥ parimāṇaḥ* *kanatha*, according to *Sayana*  
means limiting circles *margyadibhūtena parivāha*, means a chain  
which the flower, better increases with its pieces. *Mahidhara*  
makes a part of the comparison with the rapidity of the steed  
rushing into the boundaries of the battle *bashtha* meaning  
*anagṛama pradakṣhaṇ* according to *Sayana* *ghṛite* may mean  
also non-war or the *andhā* will imply the *antariksha*

10. **PRIESTS** The text has to our view. *Sayana*  
supplies *Ritanyah* priests. *Mahidhara* derives *preṣ* which  
agrees better with part of what follows

**THE PIOUS PRAISE THE SOURCE OF HERDS OF CATTLE**  
*Susṭutam gayatra agña* : the latter *Sayana* renders *gotam  
bandhinam surghatam* the father of cattle, or the place to  
catch, or he says it may mean abundance of water. *Mahidhara*  
uses the term *surghatam* *Agni* & *yajna* (sacrifice),  
and *gayatri* by *ghā* gods approach the pious praise and the  
sacrifice at which *ghā* is offered

11. *Dhanam te vishvam bhuvanāni adhvartam* the  
first is explained by *Sayana* *vijāḥ sthāne* in the place of bright-  
ness or heat. *Mahidhara* by *vishvadyam* superhuman power,  
the purport is the identification of all things with *Agni*, present  
in the ocean as submarine fire or men as *vashīmanasa*  
which is an etymological pun from *vishva*, all, and *manasa* man,  
in life, *ayurhi* is the vital principle or *ayus* may mean food,  
*anna*, when the digestive fire is intended; in the assembled

waters of the firmament, as lightning, in war as the metaphorical fire of valour

THAT SWEET-FLAVOURED WAVE.—*Urmā ya abhratā* : the wave which is so deposited, *sthapitā*, may imply either the butter of the oblation, or water in the shape of rain

IV 5. 13 This *Sūkta*, which is probably ancient is a good specimen of Vaidik vagueness, and mystification, and of the straits to which commentators are put to extract an intelligible meaning from the text

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1 *Sama Veda*, 1. 73, II. 1096, *Yajur Veda*, 15. 24 : *Mahidhara* explains *prati dhanum ayatim ushasam* as the cow is awakened in the morning by the calf, and men by day-break. He differs also in the explanation of the simile in the second hemistich, *gahva va pra vayan vyibhatah*, rendering it, as large (birds) springing from the branches of the trees or as the largest birds from their nests

3. This and the preceding occur in the *Sama Veda*, II. 1097–98.

THE CONFINING GIRDLE OF THE AGGREGATED WORLD.—*Yad-im ganarya ratham ayigah*, when he has seized the rope of the company, i.e., the darkness encompassing the world, like a cord or rope, obstructing all active exertion, *jagato rajjurita vyaparepratibandhakam tamas*.

RECUMBENT.—*Uttanam* is explained *visritam*, an epithet of *ajyadharam*, stream of *gha*, understood

4. THE MULTIFORM (HEAVEN AND EARTH).—The text has only *anrupe*, various-formed + being in the fem. dual it is applied to *dyauṣprithivyau*, understood

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5. IN A FRAGRANT PLACE.—*Surabha* for *surabhāḥ* *loke*, fragrant with the odour of *gha* and other offerings, the altar

8 OF WELL-KNOWN MIGHT *Itaṁ agne hi tava yataḥ* strength that is pouring forth with its intervals *gat prasaddham bhāman*.

11 COMMENTARY ON THE WAYS OF WORSHIP *Vidvān pathman* the first is to *svetishīrāṇderoṃyagyaṇam* having knowledge of the gods who are to be worshipped the last with regard to the ways of worship *the yagyaṇamargam prati*.

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1. According to what is no doubt the most accurate interpretation of this verse all of those who follow it contain only a metaphorically obscure allusion to the lighting of the sacrificial fire. The mother & the two sides of sacrificial wood were taken fire the chief and wife of spontaneously gave it up to the father the *yajamana* with force by action till other also people the priests do not believe it but they see it also brought in question it is however has not satisfied the commentators as it is old and strange even has been traced to the interpretation of the text or has been perhaps compared to it by way of explanation having been previously correct it is more probably however suggested it than suggestion of the verses. *Sayana* gives the *Śatapatha Brahmana* as the authority the story of the *Raja Triguna* the son of *Pravishān* of the race of *Ikshvākus* had for his *Purohit* *Vriśak* the son of *Jara* it was the custom it is said when a *Raja* and his *Purohit* went out in the same chariot that the latter should drive and on an occasion of this kind the chariot went over a Brahman boy who was playing in the road and killed him a dispute ensued between the *Raja* and the priest as to which was the murderer, the former accusing the latter because he was driving, the *Purohit* retorting that as the chariot was the *Raja*'s he was the responsible

person they rescued the latter from the grasp of the *Ikshvaku* who carried away the *Parohit*. *Vasishth* restored the boy to life by the power of mantras also offered to the *Vasishthas*. But being offended with the *Ikshvakus* for what he considered their want of devotion, he caused to perform to him the sacrifice of oblations and the cooking of their food and other duties, each man doing his part to the expense of his *Rishi*. The *Ikshvakus* accordingly evoked his presence and with the same result. He asserted that the energy of fire would be restored to them when accordingly he had seen the energy of a fire designated by the minister of *Haras* *Agnimant* so that the legend is not at all true, and what follows is rather obscure. *Sayana* proceeds to say, viz. the *Rishi* having seen the *Brahman* had become the *wide awake*, *Troulasp* : the goddess *Purachi* and that she, having taken the *Horns* away from the fire chamber was concealing it. It was not by (such power) he having propitiated that *Haras* by the *Vasishtha Soma* reunited it with *Agni* upon which, therefore, the monkey and the deer were recharged as before. *Sayana* adds to his version a quotation from the *Tandya* which stops with the restoration of the boy to life. The *Adi-manjara* cites the legend from the *Bhishma-dharma* the first part of which is the same as that given above but there is some slight variation in the conclusion. After the crisis against the *Parohit* thus achieved and continued the *Atharvan* having seen (or comprehended) the *Angirasa mountain*, restored the boy to life, but being in wrath he deserted the boy and went to another country upon his departure the *Horns* or function of *Agni* ceased and there were no more births-offerings. The *Rays* being much distressed went to the *Rishi* and purified and brought him back and revealed upon him to become his *Parohit*.

once more still the fire withheld its activity and the *Rishi* discovered that the queen was in reality a *Pishachi*, with whom the *Haras* had associated and was seated on the throne with her, and hidden in her robe on discovering this, the *Rishi* repeated the second stanza of this *Sukta*, 'Young mother, etc.' to which *Haras* in the form of a boy, replied - the *Rishi* then recited the ninth stanza, "*Agni* flames etc." on which the flame burst forth and consumed the *Pishachi*, after which things went on as before - if there be any meaning in this legend it may possibly intimate some quarrel between the princes and priests, and a consequent temporary discontinuance of worship with fire.

2. See the preceding note, in this and several other stanzas the allusion to the product of fire by attrition is blended with reference to the circumstances told in the legend as above particularized.

4. **PASSING LIKE A HERD OF CATTLE**—Going from pasture to pasture

**GREY-HAIRED ARE YOUNG.**—*Paliknir-ud yuvatayo bho-ronā* the flames which had been so often produced may be considered as aged, or as the text literally, grey-headed, or allusion is intended to the suspension of the functions of fire, as in the legend.

5. **WHO HAVE DISUNITED MY PEOPLE FROM THE CATTLE**—*Ke me margaham vyavanta gobhā*. what enemies have despoiled my kingdom, is the explanation of *Sayana*.

**AN INVINCIBLE PROTECTOR.**—That is, *Agni*.

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7. **SHUNASHNEPA**—See vol. I, p. 29 and note on the *Sukta*, the text here divides the two parts of the name, as *Shunashchichchepa*, interposing *chī*, a general particle, by *Pandit* license.

12 THAT HE WILL BESTOW HAPPINESS, ETC. *Barksh-male manave sharma yansai* is repeated with a slight variation of the first word *harsishmale* in the repetition.

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1. THOU ART ARYAMAN IN RELATION TO MAIDENS. *Tuam aryama yai karisham* is regulator of the ceremony the nuptial fire may be regarded as *aryaman* the stanza is to be recited at marriages.

2. A MYSTERIOUS NAME. Found in *Varshitonara* according to the Scholiast the form of a *vaksha* *ma* *nama*.

WITH MILK AND BUTTER. - *Anganta mitram sudhutam na gobhata* the last two words cows is not by recovery for the products of the cow.

3. TRY BIRTH IS BEAUTIFUL AND WONDERFUL. *Aoni* as the 1 gaining.

CHERISHEST THE MYSTERIOUS NAME OF THE WATERS. *Pasi guhyam nama gonam* Sayana refers it *udakasam guhyam namam vakshasi* but gives no explanation.

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7. THE CALUMNIATOR. *Abhishastam etum* is properly thus calumny but as the antecedent of *yak* he who, in the masculine the relative requires the sense of *abhishasta*, accuser or calumniator.

IN THESE TWO WAYS. Offence *agras* or *aparadha*, and sin or wretchedness, *enas* or *papa*.

8. PROCEEDEST TO THE WEALTH OF SACRIFICE. *Sanshe yad Agni vyase rajmanam*, lit. to the heap of riches, but the riches, according to the Scholiast are here those of the oblation. *havislakshmanam*.

KINDLED BY MORTALS ETC. - *Martav casubhu ubhya-manah* the second according to Sayana, is an epithet of the

first meaning, *rasakata* placing or fixing near about or place of looking at either the altar or the chamber of sacrifice.

9. AS TO A FATHER. So in v 2 of the next *Sukta* may the bearer of the relation, the uncleaunt *Agne* be a father to us or the relationship may be reversed protect him, *Agne*, who like a father cherishes thee as a son *Agne* being generated and maintained by the sacrificer, as, by another text thou art the son of *Ind* who sustains thee.

10. HE OFFERS THE COPIOUS ORLATION - *Bhary nana candamano dachati nana*, the Sch. last says, may mean orlation *havis*, or it may be rendered giving the many names he offers oblations.

12. PERHAPS AN OFFENCE HAS ETC. *Vasate va tud id ago vaccha*, is explained that which is an offensive expression may have been spoken to *Vasu* commonly rendered giver of dwellings by our saying or intimating *dam deha* give this, or it may be rendered, this offence which has been offered to us by our enemies, has been reported to *Agne*.

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3. THE WISE LORD OF HUMAN BEINGS.—In the first verse we had *vasupatim rasasam* the lord of riches of riches ; so here we have a similar redundancy of construction *vishvam visvapatim*, the lord of men of men.

6. APPROPRIATING THE SUSTENANCE TO THINE OWN PERSON. *Vayah kravanas tarve swaya*, or by *taru* may be understood *putra* a son of the *gajamata* in that relation.

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8. CHERISH US WITH TRIFLY PROTECTED FELICITY.—*Tri-caruthena sharmana* with three defended that is preserved by act, thought, and speech, or if *sharman* be rendered

by house *grāha* it may be understood project us by or in a three-roofed or three-storied dwelling, i.e., *trachechādigrahena grāhena*, i.e., a spacious mansion.

10. IMMORTALITY. The immortality that is referred as the unbroken succession of descendants, *anantakram jantatyānchekhēnalakṣaṇam* another text to the same effect is cited, *prajāṃ oṣa prajāpate tad a te moryamuribhiḥ*, when progeny is born after progeny, but verily is the immortality of thy mortality.

11. These last two stanzas are to be recited at the sacrifice for obtaining sons *putrakameshā*.

V. 1. 3 APRIS. See vol. II, p. 297, note on l. 34. 9.

1. SUSAMIDHHA. This agrees with the first hymn vol. I, p. 15 in making *Sasumadhha* a name not mere an epithet of *Agni*.

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4. (GRASS). The *Barkis* or *Poa* cyperaceae.

5. ON THE PATH OF THE WIND. *Vataḥ pātham* may mean, with the six fingers of the wind, or through the firmament.

TO THIS SACRIFICE OF OUR PATRON — *Manusho no yajnam*, lit. to the sacrifice of our man, that is, of the *yajamana*.

10. *Yatra telika devanam yajñanam* the last is explained *rupam* form, but no further interpretation of the phrase occurs; it is not specified as a faculty of *Vasaspati* in any preceding hymn to the *Apris*, although, as in the 11, *Vasaspati* here represents *Agni* as identified with the sacrificial post or *yoja* or as the Scholiast here says the deity presiding over it, *yujabhiḥmanu deva*.

11. TO AGNI. The term is *Savaka*, who here as heretofore, is an *Apris*, or personification of *Agni*.

1. TO WHOM ETC — *kaṃ uśtam panti dhenavah aśvāḥ* which is repeated in the text with each adjective is



explainer *sarvesham grihataḥ aśrayabhrutam* he who is become the house like asylum of all the verse occurs *Sama-Veda*. I. 423, II. 1087 and *Yajur-Veda* 15 41 *Mahidhara* also renders *astam* by *griham*

2. *Sama-Veda* II 1089, *Yajur-Veda* 15 42

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3. *Sama-Veda* II. 1088

4. *Sama-Veda* I 419. II. 372

5. *Sama-Veda* II 373

6. **THESE FIRES CHERISH, ETC.** -*Pro ty agnaye agnishaḥ vishvam puṣhyanti varyyam . prapushyanti dhrishnya garha palyadisu.* they nourish exceedingly, by their intensity wealth *dhanam* understood in the Household and other fires , that is the primary flames of *Agni*. when manifested in the household fires are the source of riches

7. **THEY SEEK THE PASTURES OF THE HOOFED CATTLE.**—*Ye pativabhiḥ śaphanam vraja bhuranta gomam* is explained by *Sayana*, *ye rashmayah* those rays which *patanati* by fallings *icchhanti yutham śaphanam gomam*, wish for or proceed to the herds of hoofed cattle , an explanation which does not render the sense more obvious : it means, he adds, that the spreading flames long for the burnt-offering, *ayata jwala homaya kankṣanti-ityarthaḥ*

8. **THE TWO LADLES.** Termed *julu* and *upabiru*, two ladles used for pouring the oiled butter upon the fire.

9. *Sama-Veda* II 374. *Yajur-Veda* 15 43 *Mahidhara* explains *ubhe daru* two hands serving as ladles

#### PAGE 183

1. **THE POWERFUL SON OF STRENGTH.** *Urjo naptre.* *Sayana* renders, *balasya putraya* *Mahidhara*, *Yajush.* 15

29 translates *Ury*, water and the appellative, grandson of water, timber being the offspring of water and fire the offspring of fuel.

3. Assuming the RADIANCE OF THE RITE *Ritayam* *raśmim adade* is variously explained by the Scholiast, he accepts the ray that is the apprehender or absorber *grahaka*, of water, alluding to the production of rain as the result of burnt offerings, or he becomes endowed with the energy generative of the reward of the sacrifice, *phalayanakam tyakamkrutva*, or, again, he accepts the praise which is, as it were, the lustre or ray of the sacrifice.

5. AS BOYS RIDE UPON THE BACK OF A FATHER. *Bhuma prishthas*, is, literally, like many or much on the back, the Schoiaet explains *bhuma* as a gathering offspring, or that which is many *bahu bhavati bhuma apatyam*, and *prishtha*, he adds, implies the backs of the father, *putrah prishthadeshan tesu*, as boys mount upon the fathers' side so that a flower *putra yatha putranam avahanti tad vai*

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7 HE CROPS THE DRY GROUND *Dharmacakṣitam dāt*,  
~~dhātva~~ the commentator explains a place without water,  
*anurūpapradaḥam* and *akṣitam* *trāṇaśākhādibhir* *akṣip-*  
*taṃ*, tossed over with grass, timber and the like.

8 BRIGHT AS AN AXE.—*śhukhe sma yasma āstvat pro  
modhita vyate*, it is not very obvious whether the compa-  
risons apply to *Agni*, or the worshipper, they might both  
be understood by the worshipper eager to offer oblation  
as an axe to cut, or both might be applied to *Agni*, *astv*,  
meaning an eater, or devourer or an animal eating grass  
it seems, however most reasonable to apply *āstvat* to the  
worshipper and *modhita* to *Agni*.



6 WHEN DIFFUSED IN THE THREE REGIONS *Yodha aha tridāra vyudhant* explained *tridha abhivachak vyaptah* spread in the three regions or *trima shanor uttara* having gone beyond the three regions *ahamam upa vardhayati* he grows up or enlarges himself

AS THE FIRE BLAZES FROM THE BLAST OF THE BLOWER The text has *shaghat dhanori* he sharpens as in a blow which the Scholast explains as the fire which in the proximity of one blowing with a bellows blazes up as *Agne* sharpens his flames or of himself increases to their intensity

7 DO THOU BE PRESENT The confusion of the second and third person is that of the 672 ml.

1 *Sama-Veda* i. 81 there is a slight difference in the text of the second half of the stanza

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2 THE DOER (OF GREAT DEEDS) The text has *krano an krano* he is alleged to be said as *krano* as in the *Rigveda* and other Vedic books of hymns isrites

3 AROUSES (THEE) OF THINE OWN ACCORD *Divash etid yesham brichat subhata bodhat tuama* The application of the two last words is somewhat doubtful *Sayana* this connects them from the preceding and supplies the name of the *Rishi* of the *Sukta Gaye* as the nominative of *bodhat*, *evamvidham tena Gargasthano svanyam eva bodhayati* *Gaye* of his own accord or of himself as it were arouses thee *Agne* as described

1 *Sama-Veda* ii. 257 *Yajur-Veda* 5. 27 *Mahidhara* agrees with *Sayana* in interpreting *Bharatas* by *Ritwiks* or priests: he differs slightly in some other respects rendering the stanza *Agne* has been engendered by the priests for the present sacrifice he shines so brilliantly that with his

flames he touches the sky, the patron of the sacrificer, vigilant dexterous, fed with butter, pure

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2. HAVE FIRST KINDLED IN THREE PLACES.—*Trishadhashe samudhure*, that is, as the three fires, the *Garhapatyā*, *Ahavanīya*, and *Dakshina*.

3. BORN OF TWO MOTHERS. The two sticks of attrition.

THOU HAST SERVED UP FROM THE DEVOTION OF THE HOUSEHOLDER.—*Udatishtho vicasvatah* \* the latter is said to designate the *Yajamana*, from his especially *u*, abiding, *vāsata*, in the chamber where the *agnihotra*, and other rites with fire are celebrated

6. *Sama Veda*. II. 258. *Yajur Veda*, 15. 28. *Mahidhara* agrees with *Sayana* he adds as the explanation of *guhā*, *apsu*, in the waters, referring to the familiar legend. see vol. 1, pp. 198 and 199 note.

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2 SHOWERS OF WATER. When the author of a *Sukta* takes a fancy for the word *ritā* probably, in one of its meanings, the Latin *ritus*, it is difficult to follow him in respect of its various significations of sacrifice, praise, truth, water \* *ritasya dhara*, however necessarily implies the last.

WITH BOTH TRUTH AND UNTRUTH—The text is very elliptical and obscure. *naham yatam sahasa na dwayena ritam sapami arushasya vrisnah* \* it is literally, not I to go by strength, not by the two I swear, the sacrifice of the shining showerer. *Sayana* supplies *yukta*, joined or endowed *sahasa*, with strength and makes *yatam* mean to injure, or injury of pious acts, connecting it with *sapami*, which he renders by *sprishami* or *karoni*. I touch or do ; I do not

proceed to give sacred offices \* by the two he explains *satya  
anritabhyam*, by truth and untruth that is. *avandikam krityam  
na sapamī. na karomī*, I perform not any act not enjoined  
by the Veda - *ritam* here he interprets praise and again  
attaches to it *sapamī* without the negative I vow or repeat  
the praise of Agni

4 I (KNOW) HIM NOT AS THE LORD, ETC. *Au aham  
patim sanituk asya rajah* (the verb is understood the  
Schohiast renders it *bhāyamanasya asya mama rajah swami  
nam tam agnim aham na janami*, I do not know that Agni,  
the master of the riches of this one or no the enjoiner  
what it means is not very obvious.

1. WHO AMONG THEM, ETC. The two last are persons  
not worshipping Agni but the verse may be also thus  
rendered, who are they that confuse their foes? who are they  
that preserve me from uttering untruth? who are they  
that vindicate people from calumny? they are Agni, the  
worshippers

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2. This are the two next verses occur *Sama-Veda*,  
II. 755—757

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2. THEY ARE DETAINING BY SACRIFICE ETC.—*Ritena  
ritam dharunam dhareyantaḥ* they the Yajamanas hold or  
retain *ritam dharunam yajasya dharakam antyam* the true-  
holder of sacrifice that is Agni by the ceremonies *param  
vyomanu ukṛishite sthant* in the deep place that is the altar

3. ENJOY FORMS EXEMPT FROM DEFECT *Avāhyantā  
tanuś-tanvate* are exalted by *Sayantā svastantur-anhata  
viyogikā vatavarayanti* they effect the extension of their own  
persons, disjoined by or separated from sin the sense is  
not very obvious

## PAGE 192

4. THOU MATUREST EVERY KIND OF FOOD *kyo kyo jase pad dadhanak* the Schobast interprets *yo dharyamno bhavati tado sarvam annam parayasi* when thou art being detained, then thou causest all food to decay & to digest

5. LIKE A THIEF ETC This may perhaps also imply that wealth bestowed upon the *Rishi* is deposited in a secure receptacle like the stolen booty of a thief, *padam na tatay gaham dadhanak* but the whole *Sukta* is obscurely worded

1. *Sama-Veda* 1. 88: the latter reads *prashastaye* for praise, instead of *prashastibhih* by praises

2. BHAGA — *Bhaga* according to *Sayana* here means *Surya*

4. LIKE THE FAST SUN. The text has only *gaham na* like the great, the Schobast has *nadantam suryam na*, like the great sun

## PAGE 193.

2. PERFORMER OF VARIOUS FUNCTIONS *Vidharman* it applies either to the *Rishi* or the *yajamana*.

3. BY HIS LUSTRE, VERILY THE SUN IS LUMINOUS. — The text has only *asya vasa a archisha, va asa* being put for *va asau*, literally by the glt of him, he verily asau, he according to the commentator designates the sun and the entire phrase is by the light of him that is of *Agni*, the sun becomes radiant *adityo archishman bhavati*.

5. BE ALERT FOR OUR PROSPERITY — *Shagdhv swastaye* the commentator says the verb *ma* here be put for the first person, and means *gacche* I ask for or it may mean as translated, *shakto bhava*, be able

1. *Sama-Veda*, 1. 88 the reading of the second half of the stanza somewhat differs our text is *vishvan: go amartyo*

*havya martyakshu ranjate* the Soma has molere *gasmann*  
*amarthe kavyam martasa mdhata* i or upon all that which is  
 immortal mortals offer oblations

## PAGE 194

4 LEADS THE WORSHIPPER TO HEAVEN *Smar-wara* a  
 synonyme here of *yajve swargam yajamamam wayati* i leads  
 the *yajamana* to heaven

## PAGE 195

4 HE WHO, LIKE THE MIXED OBLATION, IS FILLED WITH  
 FOOD.—*Gharma na vajyatharah* he in whose belly is food like  
 the *gharma* besides its ordinary sense of warm hot and  
 that of day assigned to it by Yaska the word has other  
 meanings *Sayana* apparen. identifies it with the ceremony  
 called *Pracarya* *pracharye ten gharmu yatha haryenayye na-*  
*payasa sikta* like the *Pracarya* the *gharma*, sprinkles  
 with the oblation butter and milk *etja* as we should call  
*pracharye* at the *Pracarya* for by a subsequent passage  
*gharma* means a vessel, a pitcher

1 *Yajur-Veda*. 19 64 instead of *vajrasuama* the  
 printed *Yajush* reads *haryacahuna* conveyor of offerings to  
 the manes

3. PRAYASVATS *Prayasmatah* is literally, those hav-  
 ing food, *annamatah*

## PAGE 196

1 A SON. The text has *rajam*, *res* riches, but the  
 Scholast understands it metaphorically and renders it  
*putram* a son, a meaning consistent with what follows

1 and 2 These two verses seem to be favourites the  
 first *pada* of the first occurs twice in the *Soma-Veda* I 448  
 II 457, the second once, II 456 the second *pada* of the  
 second stanza occurs in the same II 459 we have both of



them twice in the *Yajush* 3. 25, 1 & 46. *Mahidhara*'s explanation is much the same as *Sayana*'s except in one or two words, as *varuthyah* in the first line of the first stanza: *Sayana* explains it *varanuyah sambhayanuyah*, that which is to be chosen, to be enjoyed to be worshipped. *Mahidhara* interprets it favourable or auspicious to the family or the house, *varutha* meaning, he says, other *pritha-samutha*, an assemblage of sons, or *pritha* a house. *Sayana* also gives as an alternative enclosed or inclosed with circumferences or defences, *paridhishthir vritah*, adding perhaps, to the common import of *varutha* the fender of a carriage. Again, *vasushvaras*, in the second line of the first verse which *Sayana* interprets *vyaptanash* i.e. by whom food is consumed, *Mahidhara* explains renowned for wealth.

## PAGE 198.

1 THE SON OF THE RISHIS. *Agni* is termed the son of the *Rishis*, as generated by them rubbing the sticks together which produce fire.

2 THAT AGNI IS TRUE. *Satyā* by true, in this and other passages, is meant it is said one who does not fail to bestow upon his worshippers the recompense of their devotions.

6 THIS and the preceding verse are directed to be recited at a sacrifice performed to obtain male offspring, *putrakameshta*.

i. *Sama-Veda*, L. 86. *Yajur-Veda* 26. 12. *Mahidhara* differs from *Sayana* in his interpretation of this verse in several respects. Considering the first line, *yad vahnashtham tad agnaye brhad archa vibhavarso*, to be addressed to the *Udgatar*, he renders it, sing to *Agni* that *Brhad-sama* (a hymn of the *Sama-Veda*), which is the most effectual means of obtaining our desires, and he refers the vocative *Vibhavarso*, to the

second line in which a more important variation occurs  
 it runs. *mahishī va tvad rayatvācā vya vdrate*. Sayana  
 makes *mahishī* the adjective of my great riches and observes  
 of *va* that it is a pleonasm *iveti purāṇāḥ*. Mahidhara under-  
 stands it as denoting a comparison, and explains the passage  
 as the first-married bride proceeds from her home to her  
 husband, *prathamaparivṛta stri gṛhāt patim prath udgacchikṣati*  
 so riches and food proceed to be worshipped. Agn from  
 thee \* the necessity of supplying a whole sentence is rather  
 against this rendering, and *mahishī* as an adjective is of not  
 unfrequent occurrence

## PAGE 199.

9 VASTUES. The *Vasuvys* are here explained *vāsu-*  
*kamaḥ* they who desire wealth

1 *Sama-Veda* II 871 *Yajur-Veda* 17 8

3 *Sama Veda*, II 872 873.

## PAGE 200

V 2. 15 TRYARUNA ETC. Of these princes we have  
 yet met only with the second vol. I 16. 7 14 in the  
*Vishnu Purana* a *Tryaryaruna* occurs (p. 371), but he is the  
 son of *Tridhanwan* and the seventh in descent from  
*Trasadasya*, with whom therefore, he could not be contem-  
 porary, so that either the *Veda* or the *Purana* is wrong  
 the latter enumerates a *Tryaryaruna* among the *Vyasas*  
 p. 273 no other author is given. *Bharata* a son named *Ashva-*  
*medha*.

ATRI ALONE MAY BE THE RISHI. For in fact the *Rajās*  
 are rather the *Devatas*, they do not commemorate their own  
 donations \* it is *Atri* or some member of his family who  
 speaks

2 HUNDREDS OF SUVARNAS. The text has only *shata* the hundreds—the Scholiast adds *suvarnanam* of *suvarnas*. It is not impossible however that pieces of money are intended. In fine we can trust that the Hindus had a great money before Alexander—the people of *Dandab*, *Raja* of *Sakouana*, present him with gold money.

TRIPLE MIXED SOMA. Mixed with curds, milk, and warmed water.

#### PAGE 201

1 BEARING THE LADLE WITH THE OBLATION.—*Havisha ghritacha* is explained by the Scholiast *pravadashadilakshanena guktaya ghritachya srucha sahita* with the ladle of *ghee* connected with the cakes and other articles of the oblation—the whole passage is remarkable whether this explanation be admitted or not, as it leaves no doubt that a female is described as discharging the offices of a priest worshipping the gods at dawn with hymns and oblations—besides *Vishravara* being feminine the epithets *prachitakava ghritacha* are of the same gender—the term is explained—the repeller of all enemies of the nature of sin *sarvam apyaparatnam statruim evagata*—we have no further clue to her history than that she is an *Atreyi*, of the race of *Atre*.

3. PRESERVE IN CONCORD THE RELATION OF MAN AND WIFE. *Sam jaspatyam suyamnam karushva*, make perfect the well-connected duty of wife and husband, an appropriate prayer for a tenant. *Yajur-Veda*, 32, 12.

6. SELECT THE BEARER OF THE OBLATION TO THE GODS.—According to the *Taittiriya*, there are three kinds of artificial fire, the *havyamuhana*, which receives the oblation intended for the gods—the *havyavahana*, that intended for the *Pitris*, and the *Sahavakshas*, that intended for the

*Asuras*. In such a case there are no votes on this occasion to select the first.

## PAGE 202

1. THREE LUMINARIES. The sun, the moon, and fire the same are probably intended by the singular phrase preceding *trīṇyamaśānāṃ gaurāṇi tejanas* according to Sayana.

3. OBTAINS CATTLE FOR THE OFFERER. *Manuṣhe ga avindat, yajamānaya vedavyat* ga i ay abo na ar ca r athenut-  
*vrishṭilakeśanam udabanti va*

6. CITIES. The text has *bhūjanā* meaning according to Sayana, cities when the acute accent is on the last vowel  
*bhogan ājantatattak puravachanab*

7. HAS QUICKLY CONSUMED. *Apichat* as roasted or digested, we have here a sort of heratomb.

## PAGE 203.

8. WHEN HE HAD SLAIN AHI. Or perhaps *yaś aham yajhāna* might be rendered that he should kill Ahi.

10. CONFOUNDED THE VOICELESS DASYUS. *Adaso dasyuḥ an rinaḥ* *anāso* Sayana says, means *asparishita* devoid or deprived of words *anāso* face or mouth being put by metonymy for *śabḍa* the sound that comes from the mouth articulate speech alluding possibly to the uncultivated dialects of the barbarous tribes, barbarism and uneducated speech being denoted in the opinion of the Hindus, as in the Sanskrit term for a barbarian *mlechchha* which is derived from the root *mlechchh*, to speak rudely. Professor Müller *Universal History of Man* 1 346, referring to this text, proposes to separate *anāso* into *a* non *anāso* the voice, voiceless, alluding to that feature in the aborigines is contrasted with the more pronounced voice of the *aśva* race. The proposal is ingenious, but it seems more likely that Sayana is right, as we have the *Dasyus* present called also

*auridhravachas kinshtapradigyan* having defective organs of speech

## PAGE 304

15. LIKE GARMENTS AND LIKE A CHARIOT.—Praises and hymns, the Scholiast says are compared to garments, as being fit to be received as a respectful present *upasanhara-cadgrahyan* if correct this shews the custom of presenting honorary dresses to be of Indian origin and considerable antiquity the same are compared to a chariot as the means of conveying *Indra* and the gods to sacrifices.

## PAGE 205

6. MANUS.—Or *Maruts* may here signify praisers, worshippers. *stotarak*.

7. DESIRING TO DO GOOD TO MANU.—*Manave gatun ichokhan* *gatun* is explained *sukham* but the Scholiast identifies *Manu* with the *Rishi* of the *Sukta namuchana apahrtagadhenaya mahyan* to be a son wealthy of cattle has been carried off by *Namuchi*, or *Asura* who has been before named.

8. LIKE A SOUNDING AND ROLLING CLOUD.—*Ashmanam chit swaryam varthamanam* *Sayana* renders the two first *megham* i.e. like a cloud.

9. WHAT WILL HIS FEMALE HOSTS DO UNTO ME? *Indra* is supposed to say this.

THE TWO HIS BEST BELOVED ETC.—These legends are a parent. *Vaidik* except the decapitation of *Namuchi* by *Indra*, which is related in the *Gada* section of the *Shalya Parva* of the *Mahabharata* where it is related that *Namuchi*, through fear of *Indra* took refuge in the solar rays *Indra* promised that he would not harm him if he came forth, but broke his promise, and, on *Namuchi* issuing forth cut off his

head by this he incurred the guilt of Brahmicide, for *Namuchi*, it is said was a *Brahman* but Indra was taught expiation of his sin by *Brahma*.

## PAGE 206.

12. THE *RUMAMAS*. The *Rasamas*, according to *Sayana*, are the people of a country of the same name. The principalities of *Rasanchaya*.

13. In this, the next and the last stanza, *Agni* is personified as the *devata*, although not so specified by the nouns.

15. THE GOLDEN EWER PREPARED FOR THE SOLEMNITY—*Gharmanakshit* *taptah* *pravye* *ya* and *ayushmagah* according to the commentator *ayushmagah* properly means of iron, is here made of gold *hiranyamaya* *kalasha* a ewer *gharmanakshit* he explains *mahavratam*, that is like the ewer or vessel is sanctified, containing a mixture of *Soma* melted butter and milk, perhaps put upon the fire as by a text cited in the note of *Sayana* on v. 7 of *Sukta* XLIII *yad ghrm dyatapat tad gharmanya gharmanvan* its *shruti* see also *Sukta* LIX 1 *pravye* for the *pravya* ceremony.

## PAGE 207

2. THOU HAST GIVEN WINES, ETC. *Amenas* *sehi* *yajvatos-chakarthu* *mana* is here used as a name of a woman in general, as *yam* is usual in that of wife the commentator explains it *apagatastrikanashche* *yajavata* *karoshi* thou makest sundry persons from whom women are separated possessed of wives.

3. THE *RINDA*. The text has *amayah*, which the *Scho* last explains *manushyah*, and applies to *Ribhava*.

THE VENERABLE (ANGIRASAS). *Brahmanah* *Brahman* is the expression of the text explained by the *School* last *angiramah*, the verse occurs with the hemistichs *Angiraso* *Soma-Veda*, L. 439, 440.

7 HAST ARRESTED THE DEVICES OF ŚRUSHTA  
*Shushraasya ekat parā mayah ayibhoah Sayana* explained  
*mayah* by *yuvah* young damsels thou has seized upon, or  
 carried off the young women of *Shushra*

#### PAGE 208

9 TO THE WORSHIPPER -*Karna vahanu* : *karna* is  
 exclaimed *stotra* praise *stotram karon* or *yajamane* the  
 institutor or maker of the rite

11 ETASHA HAS BORNE AWAY THE WHEEL. *Bharach-*  
*chakram Etashah* : according to the comment *Etashah* is  
 put for *Etashaya* for *Indra* has taken the wheel, for *Etasha*,  
 see vol. I, p. 194. v. 13

1 THE FLOOD-GATES. *Kham* the holes or interstices  
 of the clouds

1 *Sama-Veda* 1. 315.

#### PAGE 209

3 From the body of *Vedā* it is said sprang the more  
 powerful *aura Shuska* that is allegorically, the exhaustion  
 of the clouds was followed by a drought, which *Indra*, or the  
 atmosphere had then to remedy

4 THE PROTECTOR OF THE SHOWERING CLOUD.—  
*Mukho-napatam Meghasya rakshataram* : *napat* here meaning  
*gauri* a protector a preserver as in the *Brahmana* cited by  
 the Śaṅkhaist *prano va tanunapat sa ha tanvah pati* vital air  
 is called the body-reserver for it reserves the limbs.

8 FOOTLESS. MEASURELESS. SPEECHLESS. *Apadam*  
*amatram mridhratacham* here *amatram* is said to signify  
*amatram aparmanam* without measure, or perhaps bulk

#### PAGE 210

1 ASSOCIATED WITH THE MARUTS.—*Sangrya*, as an  
 epithet of *Indra* is of somewhat doubtful meaning *Sayana*

given three explanations *martyah stotribhih sahito* together with mortals that is with worshippers *yuddhamanair marudalibhih* with the Maruts and other combatants, or *amara-rikah* fit for or suited to war.

## PAGE 211

3. THIS VERSE OCCURS in the Yajush 10-22, with a fine variety of reading offered in the first hemistich, as *va hi Indra te varjam Turashah vyuktam abrahmanam vidusim* which Mahidhara interprets *Indra Turashah* may be who are tame, may we unattached (to my car) never perish like that which is not of the nature of spiritual existence. In the second line we have *agshamam suashwam* teams with good horses, instead of *rasham yamam suashwam*.

5. ALL-POWERFUL INDRA. *Ab suasham* is rather unusual epithet of Indra, the Senobhast explains it *satvato vyaptabala* of a pervading strength.

LIKE BHAGA IN BATTLES. *Satwa Bhaga na hanysah pratibhrateshu chandah* may be explained differently as *pratibhrata* signifies warrior-soldier, *chandra* a faithful follower of a *va satva-bhratya* come like *Bhaga* as an associate, *chandra* *sarganta* to be convened at *hanysa* at sacrifices, or *chandra* *pratibhatarahatauya* in battles, as the divine *Bhaga* come as our ally, so many followers and others come.

6. EXCELLING. *Atatamana* is, literally meaning, *atityam* BRILLIANT WEALTH. *Evam ragan* is, really, white riches. *quere*, if silver money be intended.

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9. VIDATHA. THE SON OF MARUTASHWA --We have not *Vidatham* before. *Sukta XXIX* verse 11 the father of *Ryashwan* these names are not found in the principal *Puranas*.



BESTOWING UPON AND GIVING TO ME. *Chyavanta* *dadana*, causing to alight upon, & v 12.

10. DHWANYA THE SON OF LAKSHMANA — We have here also an unusual name in *Dhwanya*, and *Lakshmana* must be a different person from the brother of *Rama*.

3. THOUSAND EDGED — *Sahasra bhrisham*, the Schoolast interprets *aparamita tejas* of unbounded lustre.

3. PROUD OF HIS DESCENDANTS AND VAIN OF HIS PERSON — *Talanuskham*, *tanustubhram*, are explained, he who desires, (*vashti*) an extended (*tata*) race (*santatim*, and he whose person (*tanu*) is decorated (*shubhra*) with ornaments, and in both implying *swaposhakam ayajvanam* a sacrificer not offering sacrifices.

#### PAGE 2,3.

4. DOES NOT TURN AWAY — *Na ata ishate*, he does not fear, or does not go up or from hence — *na bibheshi na gach-chhati* is the explanation of the Schoolast.

WHOSE BROTHER HE HAS SLAIN. — *Avadhut* has no other nominative than *Shakra* but in the second one we have *na kilmakud ishate* he *Indra* does not go from him, him being put for sinners that is from one who is a parricide or the like, *pitrudivadha yuktat* that is he does not turn away from him who has committed these crimes. The reason also is given, *ecchidrasya prayata* for verily he desires his offerings, *prayatani danani* the doctrine therefore is here inculcated that devotional merit compensates for want of moral merit. The converse is also implied by the passage quoted by *Sayana* from the *Vedas* that sanctity does not compensate for want of devotion, *Indra* being represented as saying, I gave to the wolves the *Paulomas* in the ornament, and the *Yatas*,

the *kalakanyas* and *aramukhas* upon earth because *Sayana* observes these *Yatis* did not worship or praise him.

9. *AGNI* *Indra* is intended according to the Scholiast as identical with *Agni* of the following names. *Agnivake* appears in the *Puranas* as a *Rishi* a sort of *Brakma* but here his son at least must be a *Raja*.

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3. FOUR THREE OR FIVE CLASSES - Whatever favours may be granted to the four castes the three *lokas* or the five orders of men *pancha kahlanam*.

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7. OUR CHARLOT *Am ratham* the latter may also signify the Scholiast suggests a sort of whose nature it is to give delight to his parents, *vanhanustothavam putram*.

2. ASCEND TO INDY DESTRUCTIVE JAW *Hanu shryre arudat* as the two nouns have usually the same sense, as *Sayana* observes one should be regarded as the epithet of the other and be therefore explained *hanu* as the means of destroying or destructive *hanusathanam*.

3. THROUGH DREAD OF POVERTY - *Amater id amati* is explained either *dardryam* poverty or *astoty*, one who does not praise or worship.

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5. DO THOU DEFEND US IN BATTLE. - Another instance of the abuse of the derivations of *vrish* to rain or shower.

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1. *Sama-Veda* I. 366.

## PAGE 218.

1. SINCE PRECIOUS TREASURE IS TO BE DISTRIBUTED BY THREE - *Mahanasti ita datam radhas* is explained by

*Sayana*, *manuhnyam dhanam turya datavyam* 'praise and wealth is to be given to thee' *Yaska* gives a like interpretation, but notices another interpretation of *manuhasty* as *the man*, what is not in this world, or on this occasion more, *Nirukta* iv. 4 the verse occurs, *Sama-Veda* i 345, ii 522

2. GIFT OF UNLIMITED SUSTENANCE *Tasya duraparasya dāvane*, in the giving of that unlimited food *dandasya* *Yaska* would fill up the ellipse with *danasya*, gift he explains *akūpāre* by *durapara*, or *muhapara*, having a constant or great opposite boundary, whence it is also an appellation of the sun and of the ocean it also means a tortoise one who does not go into a well *kupa*, the verse occurs *Sama-Veda* ii 523

3. BOUNTIFUL *Danu* quadrative of *da* desiring to give an epithet of *manuṣ* 'man' or 'will' Benfey's text of the *Sama* reads *dikshu* ii 524

#### PAGE 219

2. THE SHOWERER Either of the *Soma* juice or the benefits derivable from offering it, at here is the usual misuse of *vrisha*

4. ACCEPTER OF THE SPIRITLESS LIBATION - *Rijisha* the possessor or ruler of the *rijisha*, which is here explained *galaxam somarasa* or that which has been offered at the morning and no-day ceremonies and of which the residue is now presented at the evening sacrifice.

5. SWARBBHANT *Swarbhantu* is a name of *Rahu* the personified ascending node and the cause of solar eclipse he was a son of *Kashyapa* by *Danu* the mother of the *Danavas*, or *Asuras* *Vishnu Pur.* p. 147 another genealogy makes him the son of *Viprachitti* by *Statika* the sister of *Hiranyakashipu*, *ibid.*, p. 148

6. BY HIS FOURTH SACRED PRAYER.—That is, by the four stanzas of this hymn, from the fifth to the eighth.

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2 DIVINITIES WHO ACCEPT PIOUS PRAISE. According to the commentator divinities are of two orders, those who accept praises *stotrabhajan*, and those who receive oblations *kartrbhajan*. The first is here alluded to.

RUDRA THE SHOWERER. This last clause may be considered as applying especially to the *Maruts* as the sons of *Rudra*.

3 THE CELESTIAL DESTROYER OF LIFE - *Diva asuraya* is explained *dyotamanaya pranapanarthe* that is to *Rudra* and *gajgoor gajya surthakurka* + *Asura* may be rendered *pranadatra* the giver of + when + willingly *Sarga* or *Vayu*.

+ TRITA. Or *Trita* may be an epithet of *Vayu* the therefore pertaining the three regions of heaven, mid air and earth.

## PAGE 221

4 THE PARVATAS. The clause according to the comment.

1. LIBERAL DONATIONS. *Tuge nas-tane* *tane* is rendered by *ostrate* expanded and *tuge* by *dane*, gift or *tuge* may mean son and *tane* grandson.

ESTABLISHERS OF THE WORLD-LIKE HEROES. - *Ie asavo na carak, jagato vasayitarak* *eva va* is the explanation of the *Soh* last.

ACCESSIBLE TO ALL. *Aptyo gayatah* according to *Saguna*, the first means *aptasyah sarvak* to be obtained by all, the second *gayatya*, to be worshipped that is, *Adhya*.

PROFITATED BY OUR PRAISE. - *Na shansam abhishiau*, our praise in seeking or approaching, the want of a verb renders this somewhat doubtful.

10 EARTH FERTILIZING RAIN. - *Prishno bhunyasya garbhani bhavaya*. *Saguna* explains by, either suited to the

earth or the firmament *bhūmī-antarikṣam* in the latter case the embryo of the firmamental rain will mean *Agni* as the lightning, according to *Sayana*

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WITH HIS WITHERING RAYS. *Grānte Agni etarī na śuṣkaiḥ*, *mayī gantarī na kruḍhyati sūbhakarā rasānābhīḥ*, who is not angry upon me when going with his agreeable rays, but this seems inconsistent with the sense given to the verb *śuṣka*, drying up would be more congruous

12. BRIGHT AS CITIES *Puro na śubhro purāṇa uo dṛpta*, shining like cities

15. AS A PROTECTRESS. -*Varuṇi, asmad upadrava-varaṇīti*, what or who keeps off oppression upon us.

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17. NIRITI. -See note on IV 1 3. 7

19. ILA AND URVASHI. -*Ila* may here be the earth or the daughter of *Manu* in the form of a cow the mother of the herd, *yuthasya mata* or the latter may be explained *sirmatī* sū who treasures or *yutha* may be applied to the company of the *Maruts*, when *Ila* it is said, may be *madhya-mikā vach* middle articulate or human speech or the latter sense may be applied to *Urvashi*

INVESTING THE WORSHIPPER WITH LIGHT. -*Abhyarṇavāna prabhṛtasya aśok*, the latter the commentator says, is to be read *ayam* in the accusative man or the *Yajumana* *prabhṛta* upon the minority of *Yaska*, *Nirukto* 11 49. may mean either light *tejas* or water *udakaṃ*, and, being in the genitive, requires some such term as *donera*, by the gift of to be supplied, or the ellipse may be filled up by *yajnam*, when the sentence will be covering or protecting the sacrifice of the man making the offering

20. *URJATYA*.—*Sishaktu ka urjatyasya pushteh urjatyā* is the name of a *Raja*. *pushteh* is for *pashukasya*, one who cherishes or patronizes. the nominative to the verb may be either *Urvisht* or *Ila* or the *Marudgana* the company of the *Maruts*.

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3. THE MOST PROPHECIC OF THE PROPHETS. -*Kavita-man kavinam*. *kavi* as before observed is usually explained *kranta-darshi* a seer or shewer of the past. whence may be inferred the application of his knowledge to the future,

"Till old experience hath attain,

To something of prophetic strain."

4. *Yajur-Veda*. 2 15. there are one or two varieties of reading, but they are not of any importance.

5. *RIBHUKSHIN*. *Ribhuksha* is usually considered to be a name of *Indra* but here it implies *Ribhu*, whilst *Purandhi* is equivalent to *Vibhu* making with *Vaja* the root!

9. PUT APART FROM THE SUN. *Saryat parayasma*, make them separate condemn them to darkness.

ADVERSARIES OF PRAYER -*Brahmadiceshtin*. *Sayana* says, may meanasters of Brahmanas or of mantras that is, in the latter case, of the Vedas.

## PAGE 226

1. THE MILCH KINE. *Dhasavan* according to *Sayana*, here means rivers and the rest of the stanza harmonizes with his interpretation.

3. FIRST DRINK OF THIS SWEET JUICE. The Scholiast states that *Vajra* drinking first of the *Soma* is repeatedly enjoined, *asukru propanchitam*.

4. SOMA YIELDS ITS PURE JUICE. The text has only *shukram anshuh*, which is thus explained *sa cha anshuh*

*shukram nirmalam rasam dhyoke* and that *Soma* has given the pure juice, or *Ashu* may be an epithet of *Adhvaryu* the extensively present priest *anusha vyapta adhvaryuh*

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6. *Gya* *Gae* is a synonyme of *ster* a woman a wife it commonly expresses the wife of a deity here, *Sayana* says, it is a proper name, *Ghami, etanmantham devatam*

7. THE VESSEL. -*Gharma* see V 3 16 15.

8. AS THE BOLT TO THE AXLE OF THE WAGON. As the cart cannot move if the axle of the wheel is not fastened by the pin or bolt so the offering of the *Soma* is without effect unless the *Ashvins* be present

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12. WHOSE BACK IS DARK BLUE. That is, who is enveloped in smoke. From this and other attributes specified and his presence in the sacrificial character the Scholast reasonably infers that *Brhaspati* is *Agni. utyadhi, gavya, ny-agnir-eva Brhaspati*.

13. HORNS OF THREE COLOURS. *Tridhata strength*, his flames of three colours red white and black (or smoke)

14. THE EXCELLENT PLACE. That is to the fire altar

AS PEOPLE RUB THE LIMBS ETC. *Sishum varjanta* *vyant* *na* *varj* *vyatha* *manusheh* *sh-shum* *varjanta* they rub it off, it is as for application to the first kind of *Agni* by friction and to the newborn babe

15. JOINTLY OFFER SACRIFICIAL FOOD. *Consort* and *husband* *Jayapata agnam adadhayatan* *et* husband and wife works *et* keep up *Agni* the right of the wife to take part in the worship is laid down in the sixth chapter of the *Manasa*

15. See verse 16 of the preceding *Sukta*.

16. See verse 17 of the preceding *Sukta*

## PAGE 329

1. BY SUCH PRAISES THOU EXALTEST HIM—Or *amagisa vandhase* may be applied to Indra thou prosperest, Indra by such praises this is *Mahidhara's* explanation, which differs in some other respects from that of Sayana, *Yajur Veda*, 7. 12.

3. The whole of this verse is singularly secure. It is literally, seizing with the trees the seized in the effused the produce of the branching, in the joys of the man, well moving, (or) well praised among the speech no data, straight-sung, that shonest augments the protectresses, the life in the sacrifice it exhibits no little ingenuity in the Scholast to have reduced this to any thing like a relativity.

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8. BY THE SIGN OF THIS MOVING REVOLUTION—*Agya yatharmam ketana* is the text, the explanation<sup>2</sup> is *karmavodagadivakshana*, characterized by fractions such as rising and the ke.

HE ALSO ACQUIRES ABUNDANT REWARD. *Ya u manyam vshate an aram karoti* he who, not urged by another, entertaining of his own land the hope of reward, he does much, or enough *atyartham karoti* is one explanation, another is, *atyartham kuryat* let him do much or enough neither is very explicit.

10. KSHATRA, MANASA, ETC.—These, according to the Scholast are the names of the *Rishis*.

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11. SWIFT IS INEBRIATION. *Shyena asam aditi kakshyo madak shyena* is interpreted *shughra* quick, and *aditi*, *atamvulakak*; *asam*, or these implies the *Soma* juices, *madak*, intoxication, is the *denote* of the verse.



12. SADAPRINA, ETC.—Names of *Rishis* again

14 THE MINISTRANT PRIEST — *Sutambaro yajomanasya sarpatih* : the last, according to *Sayana* is put for *hotr*, the first is the name of a *Rishi* : its etymological purport, the bearer or offerer of the libation, is possibly only a metaphorical personation, and with the context though mystically expressed, merely describes the effusion of the Soma

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3. ANCIENT AUTHOR OF SACRED SONGS. — *Mohanam jarusho parvyaye sutamam upadayatre pratnya*. : an ancient begetter or producer of *Trainers*

6 VISHISHIPRA. — *Manus-vishishipram jigaya Manu* : conquered the enemy without a chin : or as *shipra* means also a nose it might mean noseless. *Sayana* also says *Indra* and *Vritra* may be here intended.

BY WHICH THE MERCHANT ETC. *Varjyambhar upa purisham* : the Scholiast says this alludes to the story of *lakshman* : see Vol. I, p. 171 verse 11

7 TEN MONTHS WORSHIP. — Or when the priests of both the *Yajur* and *Itha* northrites offered worship : see Vol. I : 276, note on 1 II 5 4

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SARAMA. *Sarama* according to *Sayana* may here signify either flowing eulogistic or sacred speech *sharanashila shurupa val* : or as usual the batch of *Indra*.

10 SURYA HAS ASCENDED, ETC. — *Suryo aruhot shukram arnas* : *Surya* has noated the bright water, that is, the commentator says, he has become everywhere visible, but it looks very like an allusion to the sun's rising apparently out of the sea.

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3. SWAR.—*Swar* is a name of *Aditya* according to both commentators, this and the preceding stanza occurring also in the *Yajusk* 33. 48. 49.

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8. RODASI. According to *Yaska* she is the wife of *Rudra*: we have had her before as the bride of the *Maruts*, Vol. II, l. 23. 3-5.

MAY THE GODDESSES PARTAKE. *Vyanta devah may the goddesses eat*, *Nirukta*, XII. 46.

THE SEASON OF THE WIVES OF THE GODS.—*Te ritur jayama*, that which is the time of the wives of the gods: that is, the goddesses presiding over it *yo devayajnam lakṣatadabhrāmanā devyah*.

1. AWAKENER OF HER DAUGHTER. *Duhitar bodhayanti, bhumiṃ bodham kurvānā*, making the awaking of the daughter, the comment says, of the earth. In a subsequent passage quoted by *Sayana* we have *Ukhas* called *divor duhita bhuvanasya putrā*, the daughter of heaven the bride of earth: she is most as early designated the daughter of heaven see Vol. II, l. 18. 4. 3.

3. MANY-TINTED AND PERVADING LUMINARY. *Prishnir aśma vichakrame vyaspatyantau* also *Yajur Veda*. 17. 10, where besides the explanation given by *Sayana*, as in the translation *Mahidhara* takes the word *aśma*, rendered by him as by *Sayana*, *vyapaka*, or *intanta vyapta* pervading, also in its usual sense of stone, alluding, he says, to a *paśana*, or stone, which in some ceremonies is placed in the *Ahavanigra* fire, and to it he applies the epithets that are in the other interpretation ascribed to *Surya*, *Sayana* probably refers to this when he intimates that *aśma* may also imply a simile,

the text of comparison being dropped *hṛtopamaṃ va uśhmiṃ sadriśhaḥ*

4. THE FOUR CHIEF PRIESTS The text has only *chat varah*, but the comment supplies *Ritviṇah*

HIS THREE ELEMENTARY RAYS *Tridhātavo gaoṣaḥ* supposed to be the causes of cold, heat and rain

5. (BEHOLD) — It may be rendered also, men, look at the form which is to be seen the text has no verb

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5. HERE AND THERE SUSTAIN. — It is not very clear what is intended but apparently the Scholiast understands it to mean that the firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate

1. This is addressed to Agni as the lightning

2. THE DAWNS WHICH HAVE, ETC. *Apo. apachā apam apejati* the Scholiast renders *apachā* by *pratimrutānrukhāḥ* *apara* by *agamānir-ushasah* and the verb by *apachaloyati* he causes to go away he sends away future dawns with averted faces the first *apo* is considered a pleonasm

IMPROVES HIS UNDERSTANDING ETC. *Pre paravāhīratīrate prāterate* explained *vardhanoti swa manisham* or *swayam vardhate*

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1. AS OF A DEPUTY — *Tam asya ritim parashur-iva* the text has no verb the comment supplies *pashyamaḥ* and interprets *parashu* by *pratidhā* a deputy a substitute in like manner as a deputy fulfils the will of his master so the functions of Agni make him the deputy or representative of the *yajamana* or *parashu* may imply an axe as usual,

which as *agni* is the object of the word *ah* or as *Agne* does that is the sacrificer.

2. WE KNOW HIM YET AS FLOWERS ETC. *At tasya vidma purushatata ayam* the Satchest says *tasya* is for fear as to not know him, *ya* not we are possessed of *yuktam* matches *purushatata* or the society of all living beings, *tanuman puruskatpam*.

1. DISTRIBUTORS OF PREVIOUS WEALTH. The Satchest has been before us, he is to *Bhaga*. *Sukta XLVI* verse 6 he was there named *Bhaga vibhakta* *apam* or *dharmam vibha gaktam* not as is suggested *manu vibhagantam* or Satchest first gave *antam* to become the allition but he also says *prathamartham dharmam vibhagantam* see also *Mudala* IV 17-11 where he is named *aspo vibhakta*.

3. BESTOW EXCELLENT BLADES. *Adatraya dayate var- gya* the first explanation *adanyaya* catches the verb also. it is said *aya* be governed by *Agne* understood when the phrase will mean. *Agne* can not excellent consumable tubers, *varanyaya kashthani dhatu* in that case the other terms, usual proper names will become epithets meaning the nourishing, the desirable the invaluable *Agne*.

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5. PRESENTED VICTIMS TO THE VASTS. *Pru ye vacubhyu vada namah* *vad namah* are interpreted *gamanam anam* how having not on that is. *pashvatnam nam* the same with an male.

1. *Yajur-Veda*, 2. 8

2. WE SEEK TO UNITE WITH OUR DESIRES. *Te maye te ha* a *priche sachenam sachatpya*, is not very perspicuous and the explanation of *Sayana*, followed in the translation does not materially improve it, *te abhaye dhanena sachenam, te ha te aparhanayak samam kamam mangachchhemam*.

3 WORSHIP THEREFORE, ETC. - *Ata na a aram atithir,* *atithi palur dashasyata* the verb may be differently interpreted and the text imply bestow upon us our ale descendants, guests, and wives.

4 WHENCE THE VICTIM, ETC. *Yatra vakur-abhinitah* might mean where the fire is placed, but *Sayana* interprets *vakur*, *gajakarya vodra*, the bearer of the sacrifice which, from the following epithet, *dravya* fit for the tree that is, for the *yupa*, or post to which the animal is tied he concludes must mean *poshu* the victim.

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LIKE A CLEVER WIFE *Arva dhruva aranakushala yoshadiva* like a woman skilful in going or in pleasing the sense of *arava* is, however, doubtful.

1 THE PROTECTING DEITIES. *Umabhih, rakshakam* we have had the *umas* before as a class of deities sometimes identified with the *Putris* see Vol. II note on III. 1. 6. 2

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8. LIKE ATRI DELIGHT IN THE LIBATION *Atri* may be also used for the sacrifice of the *Rishi* delight as at the *yajna* of *Atri*.

#### 11 MAY THE ASHWINS CONTRIBUTE TO OUR POSTERITY

The verb at this and the following similar passages is always *swasti swasti na muniam ashwina* interpreted *avnasham kshemam* imperishable prosperity or, literally well-being, welfare.

#### 14 PATH OF THE FIRMAMENT AND GODDESS OF RICHES.

-*Pathya, Revati*, are considered as two proper names. *Pathya* that of a goddess presiding over the *Antariksha*, and *Revati*, of a goddess presiding over riches. It may be doubted if there is any better authority for these divinities than etymology.

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15. WITH A REQUITTING GRATEFUL AND COGNISANT KINSMAN *Punarādātā agnata janata* with one who gives again one who does not kill or harm usually one who does not make an evil return to kindness one who is grateful. Although *Sayana* here explains it as one who does not return injury by long-sustained anger *janata* by one knowing he says, is meant one who does not cut an old acquaintance *madhyash-chirakalan gatah ko upan ita sandeham akurata* by one who does not feel any doubt saying who is this of mine that has been long since gone away to these designations. *bandhuyano* a kinsman is to be supplied *bandhu janana sangamamahi*

7. THE MARUTS WHO ARE OF THE EARTH. *Fe parthiva prithvisambaddhak* connected with the earth.

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*Urna vasata shundhyavah, dṛptā shodhikā echchhada yant*: purifiers they put on light the last is perhaps a more correct form of the noun than *sundhyavah* as formerly given. Vol. II, p. 213, note on 4.

10. THE PATHS THAT LEAD US, ETC.—The words so rendered are *Apāthayah, Vipāthayah, Antarspathah, Anupāthah* which may also be considered as the proper names of these four orders of the *Maruts*.

11. THEY UPGOLD THE DISTANT OBJECTS.—The text has only *edha paravatah*, the latter being formed from *paravat* *daradeshaḥ*, a distant place or country, *tat sambandhinah* being in relation to it, that is according to *Sayana*, the winds being in the firmament give support to the distant stars and planets.

13. A WELL FOR GOTAMA. See vol. I, p. 137, verse 11.

14. LIKE A FRIEND — *Mitram* may also be rendered *adityam* i.e. like the sun.

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16. SEVEN TIMES SEVEN — According to another text there are seven troops of the *Maruts*, each consisting of seven, making up the usual number of forty-nine, suggesting — most probably — rather than suggested by the usual legend given in the *Puranas*. *Vishnu Pur.* 151.

17. UPON THE BANKS OF THE YAMUNA. *Yamunayam odh shrutam radho gayam* is rather a remarkable passage, as if an allusion were intended to *Gokula*, the scene of *Krishna's* boyhood.

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3. FORMLESS. *Arapasah aepa* may even be tangible.

4. IN BRACELETS. *Khadishu* in a former passage *khadi* was interpreted *hasta tranaka* — ornament for the hand or arm, Vol. II, p. 87, verse 3. It is here rendered *hastopadastrita kutubak* rings for the hands or feet — bracelets or anklets.

9. RASA ANITABHA KUBHA. Names of rivers, according to the context.

THE WIDE-ROVING OCEAN. *Kramah samah* is explained *srotat kramamah samudra*, the everywhere going ocean.

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13. IMPERISHABLE GRAIN SEED. *Dhanyam byam akshatam* imperishable grain-seed is the literal interpretation, perhaps a copulative is required — fruit and seed only — in fact, the grain is the seed.

1. TO WHOM SOLEMN RITES ARE FAMILIAR. *Prishthayajane* — by whom the sacrifices called *Prishtha* are made: these are said to be six, of which two only are specified by the

Senouast *Bathantara* = *B* that *Shatprashthak* *Bathantara*  
*brahmandabrah* *yanaya*

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9 THIS WIDE-EXTENDED EARTH. — *Pravāṇanti* *pruthivi*  
 a set of changes is here rung upon the subtle compound  
*pravaṇ* having extent extension and yet again having or  
 possessing *pravaṇat*, extensive, or it may imply, having  
 pre-eminence as indicated by *pra*, *prā* another meaning is  
 also given to it *utpara* being subject to it, as the earth is  
 subject to the *Maruts*, or they pervade the whole earth,  
*kṛtsnam bhūmim vyapnavanti* so the heaven is *pravaṇat*,  
 spacious or subject to the *pravaṇa pravaḍbhyaḥ* the pre-emi-  
 nent or spreading *Maruts*, and so on.

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10 LEADERS OF THE UNIVERSE *Svarnarak* is inter-  
 preted *survayya natarak* leaders of all *dāva narak* leaders of  
 heaven, follows

11 GOLDEN TIARAS ARE TOWERING ON YOUR HEADS —  
*Shiprah shirsham utate hiranyamayah* *shipra* is explained  
*ushnashumayyah* composed of tirthas or deer dresses

12 AND STIR THE BRIGHT WATER *Bushat pippalam*,  
*shubhravarman udakam*, or it may be applied to *nakam* the  
 heaven of bright water the firmament

YOU UTTER A LOUD SHOUT The text changes the person  
 of the verb *yat svaranti gaoṣham* when they sound a noise,  
 which it suggests to the Senouast to propose other explana-  
 tions, as when they the *Asuras* make a fearful noise, or  
 when the worshippers utter loud praises

13. TISHYA — *Tishya* is said by *Sayana* to be a synonym-  
 ous of *Aditya* in its ordinary acceptance it is the eighth  
 hour of the day, the appropriation is of some interest as



afford evidence of the existence of the astronomical divisions of the moon's path at the days of the Veda.

14 THE SAGE LEARNED IN THE SAMA.—*Samavpram. samnam madham prarajitaram* the preceptor or instigator in various ways of the *Sama* hymns.

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3. AS THE PEOPLE OF THE EARTH ETC.—*Mithushmativa prithivi parakata* & explained *prabalaśwamika prithivi param-angair abhībhuṭa* the earth having a powerful master when oppressed by others. earth says: *Sayana* is put for its inhabitants *praja* people or subjects who when oppressed have recourse to their own ruler *sa yatha śwaswaminam upadruta abhigacchhāt*.

4. LIKE HORSES. The text has *gavaś*, which the Scho-last translates by *ashvash*, horses.

5. LIKE A HEAP OF WATERS. *Gavām sarqam* wa may be also rendered, like a pond of cattle.

8. RODASI. The wife of *Rodra* and mother of the *Maruts*.

9. THE RAIN-BESTOWING GODDESS. *Mukushi* is considered to be another name of *Rodasi*, the wife of *Mitrah*, an appellation of *Rodra*.

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1. The comparison is very obliquely intimated, and requires to be largely assisted by the comment. It is, literally, that our praise is addressed to you as to the thirsty, from heaven, rush ye waters to the water-wishing. *Sayana* explains it as alluding to the legend of the well brought by the *Maruts* to *Gotama* when suffering from thirst: see Vol. I, p. 127.

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8. WORSHIPPED WITH CORTOUS OBLATIONS. *Brikat ukshamanah* may also mean sprinkling with water *udakam sinchanah*

4. MODELLED BY VIDHWAN. *Vibhuatasktam vibhutan* is the second of the *Rabhus*: a skilful artist fabricated by him, implies, according to the comment, very perfect or handsome, *tena nirmitam atyartharupavastutam*

## PAGE 253

6. MAY EMIT A DOWNWARD SOUND. *Avosthyo vrisshabhah krandatu dyauh dyaur—vrisshabhah*, mean it is said, the shining showered that = *Purjanya* or *Indra* in that capacity *usrayah*, in connection with the *vesta* or rays of the sun, *avakrandatu, avanamukham shabdoyatu*, may sound, with his face turned downward = *vrishtyartham* for the sake of rain.

7. THEIR PERSPIRATION.—*Svedam svadasthanyam visham*, rain in place of perspiration

8. WORSHIPPED WITH CORTOUS OBLATIONS. Repeated from the last verse of the preceding *Sukta*.

1. THE PRIEST. *Spash* nom *spat* for *spashita*, one who touches the oblation, or the fire an unusual term for the *Hota*.

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7. BOTH GODS AND MORTALS. The text says only *ubhaye yatha viduh*, as both know. *Sayana* explains it, men of course know by perception the setting in of the rains, the gods know it by the *agrayana* and other sacrifices which are offered at that season

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V. 3. 5 (INTRODUCTORY NOTE), A WONDERFUL OLD STORY—*Sayana* calls it *ashcharyam puravastutam*

*aburagamaprasnah* those who have gone to visit the *agamas* have related a wonderful occurrence.

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6 THOUGH A FEMALE—*Uto* the str. *Shashyaa* *iva* is said here to mean *eka* one which is equivalent to the indefinite article.

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8 HER OTHER HALF—*Nemab* is the term in the text, meaning, literally half as it is said in the *Svara* *ardham sho* *rvasya dharya* a wife + the half of the body (of the husband).

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17 DABHYA—The patronymic is also used in some places *Dalbhya*.

ON NIGHT—Upon concluding the praises of the *Maruts* and thus having attained the rank of a *Rishi* SHIVAYASHWA summons the night here called *Utmata* to convey the intelligence to RATNAVITI who gives him his daughter with many valuable presents but at the end of the ceremony the *Rishi* departed for the woods to resume his austerities. It is not said if he took his wife with him but it is to be so inferred.

19 GOMATI RIVER—*Gomatā*, according to the comment means having water rivers being in the plural as the name of a river would be the *Gomati* river. One which rises in the skirts of the first range of the Himalaya, or it may be a river of the same appellation more to the north-west rising in Kulu a feeder of the Bejah or Vyasa.

1 I HAVE BEHELD . . . OF THE SUN—See Vol. I p. 178. verse 1.

HIS STEEDS—Which are said to be attempted to be detained by a class of *Asuras* termed *Mandehas*.

MOST PREVALENT OF THE EMPLOYED FORMS OF THE GODS. *Devanam shreshtham vapasham* is a so called the best of the embodied or yet possessing deities that is of light and let us *devanam vapashamam bharutam agnyadivam prashamam* or it may apply to the set of the mandala the only the chief one as it was at first *mandalam va svayam bharu vapashamam*

## 2. THE ONE CHARIOT OF YOU TWO GOES ROUND

*Para ekah pame a vacata para* is the anathema of a wheel put before you, as we have said, as Sargam explains the Sanskrit *para* for the sake of the *anathema paribhāṣanā*.

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### 7. ARGUMENTING THE WELL-KNOWN AND SIMPLE FORM.—

*Spiratum amicum amorem ad amicum* can be interpreted in several ways. It may mean that the speaker is sharing a secret with a friend, or that he is sharing a secret with a friend who is also a friend of the speaker. The phrase is ambiguous, but it is clear that the speaker is sharing a secret with a friend.

ASCEND YOUR CAD ETC. *Garta mātā na jā garta.* It is said. *Loka nāśa katha* a. at. *Mṛakṣa* 3. 5. and so it recurs in verse 8. *niśātha Varuṇa Mitrā gaurāṇi*.

6. MANSION OF A THOUSAND COLUMNS.- *Kṣhatram sahasrastambam anekavasthambavastumitropetaṁ sandhadvir-  
pamgraham*. A house such as a palace or the like possessing  
many supporting pillars, the existence of which is not liable to  
endure the existence of scately edifices. *Sāyana* purposes  
a so to render *kṣhatram* by *dhasam* wealth or *balam* strength,  
applying the last to the rather the strong character of the edifice  
supported by innumerable columns.

8 *Atash chakshuthe adham dham cha is vadam.*  
*adham akhondanman abhama he mupshie eall as.*

*ditam. khandananyam prajadikam* the invisible people and the rest the stanza occurs in the *Yajush*. 10. 13. with a various reading of the first half but *Mahidhara* explains *aditam* by *adinam*, not base that is *vihitanushtataram*, one who follows what is prescribed that is performs his religious duties and *ditam* by *dimam*, base or *vastika-vritam*, an infidel, the phrase meaning that *Mitra* and *Varuna* observe that this man is a sinner, that man righteous, *agem papi. a am purayam*

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## 2. YOUR FORMS TRAVERSE EARTH AND HEAVEN.

*Vam tanayamah. vistrilo kishmayah.* the expanding rays

## 3. BY THE POWER OF THE EMITTER OF SHOWERS.

*Asurusya mayaya* is explained *udaka utrasitukh paryanyaya samarthayana*, by the power of *Paryanya*, the caster forth of water influenced by *Mitra* and *Varuna* as the deities presiding over day and night

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## 3. See Vol. I, p. 133, verse 1

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7 WITH RAPID STEEDS. *Hastibhah patibhah*, literally, with hands, with feet that is according to the Schokeast, with those having four feet, that is, with horses.

3. THE CHILDREN OF VARUNA.—*Varunasheshasah shesha* is said to mean *apalya* offspring.

## PAGE 264

1 VARUNA, WHOSE FORM IS WATER. —*Varunaya rupeshase, udakam eva rupam yasya*, of whom the form is verily water

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4. **EVEN OF THE SINNER.** *Akhaschit papino apt* even of the sinner. *Sayana* adds *swastakā* of your own praise, but it may be doubted if this qualification is necessary.

V. 5. 12. All the verses of this *Sūkta* occur in the *Sama Veda*, II 433, 494, 495, and 818, 819.

4. **THEY FAVOUR THE ZEALOUS WORSHIPPER.** — *Ritani ritena sapanta vāhram dakṣham aśate* = explained *vidakena namitena yajñam ajrakṣantam aśanātantam pravṛddham yajamānam navirva vyapṛakṣat*. They two, for the sake of water touching or affecting the sacrifice they pervade the requiring powerful institutor of the rite they reward him — or it may be they pervade or accept the efficacious, adequate oblation.

## PAGE 266.

1. **ACCOMPLISHING THE FORCE OF THE VIGOROUS INDRA.** *Vṛddhānena amatum kṣhatryasya* amot is usually rendered form, *rapa*, *kṣhatryasya* the *Śiḥo* last explains possessed of strength. *kṣhatram* *balam* an attribute and here an appellation of *Indra*, or it may mean, it says, the *kṣhatrya* or military caste.

2. **STAND SEVERALLY IN THEIR THREE SPHERES.** *Agni, Vayu* and *Aditya* prese + severally upon the earth in the mid air and in heaven.

3. **FOR PROSPERITY AND HAPPINESS.** The text is *śam yoh* which is explained *arishṭashamanasya sukhasya misha-nasya cha*, for the alleviation or prevention of calamity, and for the mixture or association of happiness.

3. *Sama-Veda*. II 335—337

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3. **YOU HAVE ARRESTED ONE LUMINOUS WHEEL** — ETC. *Irma anyud vapushe rajnash-chakram* *athasya yematih*

the passage is obscure even with the aid of the Scholiast *irama* he renders, *rupam* form, *rapushe*, *adityanya shobhayan*, for the beauty or lustre of the sun *rapus* he considers equivalent to *rapushmat*, having light or lustre luminous, as an epithet of *chakram* the fixing of one wheel, of the *chai* of the *Ashvins* has been alluded to before see Vol. I. page 10, verse 19

THE AGES OF MANKIND - *Nakusha yuga* is the derivative of *nakusha*, *namushya* *na* *yuga* for *yugant*, explained as used by metonymy for the divisions of time in general, as morning, noon, night or the sacrifices offered at stated periods

5. RESPLENDENT RAYS OF LIGHT ENCOMPASS YOU — *Pari vam anusha vayo ghrtina varanta atapak* may also be rendered, according to *Sayana* the radiant horses, *vayah*, *ashvaih*, *ghrtina*, bright scorchers, *atapah* of enemies, accompany you

6. See Vol. I. p. 176, verse 7, and p. 180, verse 8

#### PAGE 269

8. MINERS OF THE SOMA JUICE. *Madhugruhak*, *somader atashrayatarau*, miners or causers of the mixing of Soma and other things

1. DESCENDED UPON THE EARTH — *Kashthah*, the singular used for the dual, *bhuvan kashthantau* being upon the earth, or *ku* may be equivalent to *kun* where where are you two abiding?

4. PAURA - *Pauram chid udaputam pauru puraya jureathah* the name of the *Rishi* is here according to the Scholiast, arbitrarily applied, first to the *Ashvins*, because they are in relation with *Paura* as the author of the *Sukta*, and although the text gives *Paura* in the vocative singular, it is to be understood in the dual *Paura*, therefore being

*Ashvina* in x + ralphs as *Pratapa* is chosen from its being solicited by the *Rishi* for the fall of rain as implied by the last term *Pratapa* to me the *Rishi* so called

4 AS A LION IN A FOREST *Sinhah va druhas-pade* the latter is rendered a place of difficult access, a thicket the comment supplies for the government of the accusative *yatha balad shyavayanti shvash* as in see an down a lion by their strength

## PAGE 270

3. See Vol. I p. 180 verse 10 and note

8 *Angusha martipeshu rajamanusha madhye stutyah* to be praised amongst worshippers or *angusha* may be a substantive meaning *stava* or *stoma* praise may the praise of the ear of the *Ashvins* amongst men or by the priests be beneficial to us. *asmayahi*

10 THE EXCELLENT SACRIFICIAL OFFERINGS ETC — *Vasava su van bhujah prichah su van prichah* is explained as in the text *vasava bhujah* being rendered by *prashasyant dhanant havirlakshmanant* excellent riches characterized by the oblator that is sacrificial offerings and *prichah* by *prapnuvanti* obtain each being *prichah* *quam praptum kamayamurah* desiring to reach you. *Sayana* suggests also another explanation the worshippers or *prichah* who enjoy *vasava-bhujah* wealth of sacrificial offerings bring them into due contact with you *van suskta samprachayanti*

11 MASTERS OF MYSTIC LORE HEAR MY INVOCATION *Madhe mama shritam havom* the first is explained *madhuv-udya veditarau* see Vol. I I 17 I 12 and note it occurs accurately twice in the *Sama-Veda* 1. 418 II 1090



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3 This and the preceding occur in the *Sama Veda*, II 1094 95

4. DISTINGUISHED, DEVOTED. EMBODIED (ADORER) - The epithets are unusual. *kaksha*, *mriga*, *vapusha*, explained severally by the commentator, *mahan* great, *mrigayita*, -catcher, *vapushman*, having body, *yajamana* is understood.

9 BLAZING WITH THE OBELATION *Rushat pashu* might mean blazing with the victim, but the Scholiast interprets *pashu* here either by *rasana*, a ray or *havish* oblation

## PAGE 272

1 AGNI LIGHTS UP THE FACE OF THE DAWNS *Abhati agni-rashasam anikam* the latter is interpreted *mukham*, or the verse may be rendered Agni the face or beginning of the dawns shines

COME HITHER TO-DAY TO THE, ETC. *Piprivasam ghar-mam achekta*, that is, according to the Scholiast, *svargam parvardham pradipnam yajnam*, to the bright sacrifice, vast or develops with all its members, or *piprivasam* may imply *apyanam* nourished, with the Soma juice or with clarified butter *gharma* again, may also mean the vessel so called, or the *Pravargya* ceremony, at which it is used, being fed or nourished, *piprivasam*, with the butter and curds it contains

2. WITH PROTECTION AGAINST DESTITUTION *Atasa agamishtha pratyavartim vati*, it is said, means *yuvanam*, living or livelihood, *avata*, the contrary, the want of it

3 WHETHER YOU COME, ETC. -The day is divisible into two, three, five or fifteen parts here the five-fold distinction is alluded to *udita suryasya* is explained the after-noon, *atyanta pravardhasamayak aparokha ityarthah*.

THE DRINKING OF THE SOMA. ASHWINS. *Nedam-  
pitr ashvina talana* it is related that the other gods refused  
to admit the participation of the *Ashvins* in the Soma libation  
at these hours, but on the present occasion they are not passed  
over *adanam api naradevanam panam na tanotyashvinau  
vibhaya*, but now the drinking of the other gods does not extend  
having omitted the two *Ashvins*.

## PAGE 273

1 THE ANCIENT SAGES.—*Kuruyah purubhoyah kora*  
is said to mean one learned in the Vedas or the authority of  
the *Atareya Brahmana* *ya va anuchanas-te karayah* those  
who are *anuchanas* are *koras*, and *anuchana* is explained in  
the commentary of the same work *shadansasahita vedadhy-  
yitah* students of the Vedas with the six supplements.

2 THE EVENING IS NOT FOR THE GODS. Conformably  
to another text *paraghnō var deranam* the forenoon verily  
is for the gods.

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1 SWANS. —The *hansa*, the swan or goose is supposed  
to be a connoisseur in pure water.

2. LIKE TWO WILD CATTLE. Like two *Gouras* *Boo  
Gouras*.

4 FIRE OF CHAFF —See Vol. I p. 180 verse 8 the  
fire is here called *vibhasam*, *kushagnam* a fire of chaff.

5 Ancient chroniclers, *purevidah*, says *Sayana*, tell  
this story the sons of the brothers of *Saptavadhri* being  
determined (as is not stated why) to prevent his having inter-  
course with his wife shut him up every night in a large basket  
which they locked and sealed letting him out in the morning  
in this dilemma the *Rishi* prayed to the *Ashvins*, who came to  
his succour, and enabled him to get out of his cage during the

might be returning to it at day-break. In this stanza he first addresses the basket *petika*, as a form of *Vanaspati* (one of forests), and then invokes the *Ashvins*.

9. This verse somewhat modified occurs in the *Iqjash* 8. 28.

This and the two stanzas preceding are referred to by Sayana the *garbhaskandavyavahishad* (the birth of the earth).

#### PAGE 275

1. *Sama-Veda* i. 431. II. 1090: the concluding phrase is the burden of the following verses. *sugate ashvinsurite sugata*, well-born is explained *shobhanapradarbhanu* becoming manifest with splendour or light *ashvinsurita* he whose praise for the sake of horses is affect orate and the *ashvatha prayasitgatanika shatag-yasyah* &c.

3. *Sama-Veda* II. 1091-1092

5. THESE THY ASSEMBLED WORSHIPPERS. *Yach chid hi te guna me chhalayanti mughattaye parichid vashtayo dadhur dadato rudho ahrayam*. Sayana seen's statement as to the proper sense of several of these words. *mughattaye* as mean *dhanadanaya* or *dhanavattaya* for giving or for possessing wealth. *pari chid vashtayo dadhur* is explained *atman eva kamayamunah parito dharaayanti* desirous of or being kind to us, they support us every way and *dadato rudho ahrayam* may mean giving wealth that is not to be wasted or taken away or of which there is no need to be ashamed. the sum of the meaning agreeably to the Schoubart, is, al. they who offering oblations worship the dawn, receive the reward for the benefit of us or of me that is, of the author of the hymn. *ye tvam havir-dadatah stuvanti te sarve apy-asmaderitham phalam dharaayanti*.

## PAGE 267

1. The use of *ars* in the *Yajush* 11. 14 and as there somewhat differently expressed *aprasaṃ bṛhato vapashchitah* when *Sayana* regarded as effects of *Savitri* are caused to by *Mahidhara* who is *prasaṃ* and *aprasaṃ* a *prasaṃ* is the emitter and *aprasaṃ* is the initiator of the effect again in the second he repeats it is not clear whom the commentator is establishing by *eko vyavahar* the only one knowing knowledge although he possibly occurs at *Yajush* 11. 14 and by *Savitri* with *Brahma*.

## 2. SAVITRI COMPREHENDS ALL FORMS IN HIMSELF

*Vishnu vyasaṃ pramāṇachate* etc. he takes everything all forms : that is according to *Sayana* *atman* *brahman* or *dharayati* he binds or holds in himself *Mahidhara* *Yajur-Veda* 13. 3 explains it, he makes all forms manifest in their own substance, by removing darkness.

HAS ILLUMED THE HEAVEN *Nakam vyakhyat* *svargam prakashayati*, he makes manifest *Svarga* as the reward of the *Yajamam*.

3. *Yajush* 11. 6 *sa etashah savitri* *Sayana* explains *etashah* by *etayam* *shubrah*, *shobhamana*, white coloured, bright shining *Mahidhara* resolves it into *etad*, this, this word, and *shete* who reposes in who pervades, or as *etasha* ordinarily means a horse, *Nighanta* 1. 14 it may be intended to designate the sun under that form.

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4. SURYA. According to *Sayana* *Savitri* is especially the sun before rising *Surya* is the sun in general.

1. ENJOYABLE WEALTH.- The text has *bhogyanam* most usually food but it is more explained *bhogyanam* to be enjoyed that is, *dhanam* wealth.

3. THAT SAVITRI WHO IS BHAGA. *Sa Savita Bhaga* or the latter may be an attributive *bhajanaya*, to be worshipped, or shared or desired.

4. DRIVE AWAY EVIL DREAMS. *Para dubahvapnyam suta* : *Sayana* considers the second equivalent to *dardryam* poverty the verse occurs in the *Sama-Veda*, 1 141

5. THAT WHICH IS GOOD. *Bhadram* progeny cattle dwelling, as by the text *praja.va. bhadram pashavo bhadram griham bhadram iti*

6. TO THE WILL OF THE DIVINE SAVITRI. *Devasya mantub save* the last is explained by the Scholast *anujayam satyam* his will or assent existing. *Aditi* is said to mean here *bhumi* the earth

#### PAGE 279.

7. ALL THE GODS. *Vishvadevam* as by the text *Tam k. sarvatmatvad Indram Mitram Varunam Agnam ahuh*, they have verily called him *Indra* etc. from his identity with all.

8. PARJANTA. *Paryanta* is *Indra* or his character of the sender or rain. *Sayana* cites *Yaska, Nirukta* 10 10, for various fanciful etymologies, as *par* derived from *trip* to satisfy by reversing the final consonant of the latter, and rejecting the initial *ya* may imply either victor *ya* or generator *jananta* or impeller *praryanta* of fluids, *rasanam* : the usual *Unadi* derivation is quite as probable, which refers it to *vrisk* to rain *p* being substituted for *v*, *rs* becoming the *guna* *ar* and *sk* being changed to *j*, *anya* is the affix

9. THE MESSENGER OF WAR. The text has only *dutan* which the Scholast interprets *bhatan*, warriors.

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6. DROPS OF THE RAINY CLOUDS.—*Vrisham asthaya* *Sayana*, however explains the latter *vyapaksya* of the pervading rain.

9. DESTROYEST THE WICKED CLOUDS.—*Hons. dushkritah* the wicked here means according to the Scholiast the clouds not yielding their water.

1. PRITHIVI. According to *Sayana* *Prithivī* may here admit a two-fold meaning, and apply also to the *antariksham* or firmament, when the subsequent phrases *parvatanam khandam bikkrahati* will mean, he sustains the fracture, or opening of the clouds and *amsha ynosha bhumiṁ* that he lightest the earth with great or abundant rain.

## PAGE 281

1. FIRMAMENT AS A BED FOR THE SUN.—See Vol. I, p. 30, v. 8 and note.

2. HE HAS PLACED FIRE IN THE WATERS.—Either the lightning amidst the rain, or the submarine fire the *Yajush*, 4. 31 reads *viksha* for *apsu*, he placed in people or human beings, digestive fire.

SOMA PLANT IN THE MOUNTAIN.—*Somam adrau* the *Soma* creeper, *Mahidhara* observes, grows in the clefts of the stones of mountains. *parvatanam pashanasandhishu somavallya upadyamanat.*

3. AS THE RAIN BEDews THE BARLEY *Yatam na vrishtir, vyunatti bhuma* : *Sayana* is disposed to render *vrishtir* by *akṣa*, the sprinkler, the man, *puman*, who waters the soil, but this does not seem necessary, and it is not so explained in the *Nirukta*, 10. 4.

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6. But these wonderful acts, according to *Sayana*, are not the acts of *Varuna*, but of *Parameshwara* the Supreme

Being from his existing in the form of *Varuna* and others.  
*karma Parameshwara-syava nchitom na Varunasya tasya*  
*Varunadarupavasthanat*

7. A BENEFactor A FRIEND *Aryanyam mityam* va according to *Sayana* are the same as *Aryaman* and *Mitra* the final *ya* being monastic, the first he explains by *datri* a giver or by *guru* a spiritual preceptor.

A DUMB MAN *Varunaramam* in the *Pada* separates the word into *Va* in a and *Ararama* the meaning of the latter is somewhat uncertain. *Sayana* explains it as *ashrudam* not having sound or speech or as *adataram* not giving regularly but neither is quite satisfactory.

1. AS TRITA CONFUTES THE WORDS OF HIS OPPONENTS — *Vaasava Tritah* the comment explains this. *Trita risho pratidavakhyam prabhavathi* as the *Rishi Trita* breaks or refutes controversial arguments or *Trita* may mean *Agni*, who in the three regions disregards or dissipates restraints.

3. THE FIVE CLASSES OF MEN *Pancha charahanti* this precludes a conclusion to a whole group of beings.

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5. LIKE TWO ADITYAS. *Anso* *ansa* is the name of one of the two. *Adityas* here put in the dual *ansa* *va* for any two.

6. LIKE THE SOMA JUICE EXPRESSED — *Ghrutam na putam adribhah* mention of the stones restricts the sense of *ghritam* to the *Soma* effusion.

V. 6. 15. This *Sukta* is more than ordinarily obscure abounding in unusual words and unconnected and ungrammatical constructions: thus the name of the *Rishi Evamara* remains unaltered in its case termination whatever

may be its syntactical connection with the rest of the sentence this possibly misled Professor Berley to regard it as an epithet of the *Maruts* in the vocative singular and to translate it *stermooli Marut* but this would not get rid of the grammatical incompatibility as the *Maruts* are always conjugated in the plural except when spoken of as a group a troop or company, moreover there is no authority for giving to *Bhaya* the sense of stormy. *Sagana* is sufficiently explicit and he only follows the *Anukraman* *Saktam Bhaya marutakhyaya Atreyaya Marutamaham* the *Sutra* has by it. *Rishabhim* of the line of *Ashva* who is called *Bhaya* marut.

2. *Viśva* ATTRIBUTED BY THE MARUTS. *Viśvav* *Ma utate viśvav* is connected by the Scholiast with the adjective to the pervading *vyaptaya*, that is *Indra* of whom *Ma utate* is a translation. He admits however as an alternative *Viśvav* to be a *fisher* also *Sama* *Indra* 1462

3. IF WHOSE DWELLING THERE IS ETC. *Na yesham* *in saubhata* *ishite* is explained by *Sagana* *Marutam suatya* *nyase* *ishatam* *pretila na ishite na* *ishate cholepyam* there is no impeller who has power to cause the movement of the *Maruts* when abiding in their own abode.

EXPELLERS OF THE RIVERS. That is the lightning as associated with *ra* *ma* be considered as giving impulse to the rivers.

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8. *Viśva* *Indra* is said to be here again meant.



# INDEX OF NAMES.

(OCCURRING IN THE TEXT AND NOTES OF THIS VOLUME.)

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<i>Abjah</i> अब्जः	<i>Arna</i> अर्ण
<i>Adhvaru</i> अध्वर्यु	<i>Arunmukhas</i> अरुन्मुखः (pl.)
<i>Aditi</i> अदिति	<i>Arya</i> अर्य
<i>Aditya</i> आदित्य	<i>Aryaman</i> अर्यमन्
<i>Adri</i> अर्द्रि	<i>Ashvamedha</i> अश्वमेध
<i>Adriyah</i> अर्द्रिजः	<i>Ashvaththa</i> अश्वत्थ
<i>Agneyi</i> अग्नेय्या	<i>Ashvins</i> (pl.) अश्विनौ (dual)
<i>Agni</i> अग्नि	<i>Atithi</i> अतिथि
<i>Agniresha</i> अग्निवेश	<i>Atimgron</i> अतिग्रहण
<i>Agro</i> अग्र	<i>Ati</i> अति
<i>Ahi</i> अहि	<i>Avoda</i> अवद
<i>Ahambudhya</i> अर्हबुध्य	<i>Avasyu</i> अवस्यु
<i>Ahishushma</i> अहिशुष्म	<i>Avastara</i> अवस्तार
<i>Ajanatha</i> अजमीतह	<i>Avu</i> आवु
<i>Ajamithus</i> अजमीतहस्	
<i>Angira</i> अंगिरस	<i>Isabhru</i> वश्रु
<i>Angirasa</i> अंगिरसा (pl.)	<i>Īshvrikta</i> ईश्वरिक्त
<i>Amalaka</i> अमलक	<i>Bata</i> बत
<i>Ansa</i> अंस	<i>Bandhu</i> बन्धु
<i>Apaya</i> आपया	<i>Barhis</i> बर्हिस
<i>Apnavano</i> अपनवान	<i>Bhaga</i> भग
<i>Apris</i> अप्री (pl.)	<i>Bharata</i> भरत
<i>Archanaas</i> अर्यभानस्	<i>Bharatas</i> भरताः (pl.)
<i>Arjuna</i> अर्जुनः	<i>Bharatas</i> भारता (pl.)

<i>Bharvata</i> भार्गव	<i>Dhishana</i> धिष्णा
<i>Bharata</i> भारता	<i>Dhrishana</i> दृष्णा
<i>Bhojas</i> भोजः (pl.)	<i>Dhwanya</i> ध्वन्य
<i>Bhrigus</i> भृगुवा (pl.)	<i>Divoda</i> दिवोदाम
<i>Brahman</i> ब्रह्मन्	<i>Divedasa</i> दिवादास
<i>Brahmanaspati</i> ब्रह्मणस्पति	<i>Drishadvati</i> दृषद्वती
<i>Brahmaudana</i> ब्रह्मादन	<i>Durgaha</i> दुर्गाह
<i>Brihaspati</i> बृहस्पति	<i>Dvita</i> द्वित
<i>Budha</i> बुध	<i>Dyumna</i> द्युम्न
<i>Chakri</i> चक्रि	<i>Etasha</i> एतश्च
<i>Chitaratha</i> चित्ररथ	<i>Evayamarut</i> एवयामरुत्
<i>Chyavana</i> च्यवन	<i>Gandharvas</i> गन्धर्वाः (pl.)
<i>Dabhiti</i> दभिति	<i>Gathi</i> गाथि
<i>Dadhikra</i> दधिक्रा	<i>Gatu</i> गतु
<i>Dadhikravan</i> दधिक्रावन	<i>Gaupayanas</i> गांधावनाः (pl.)
<i>Dapsha</i> दपश	<i>Gaura</i> गौर
<i>Dabhya</i> दाभ्य	<i>Gaurivati</i> गौरिवती
<i>Danu</i> दनु	<i>Gavaya</i> गवय
<i>Daibhya</i> दार्भ्य	<i>Gavishthira</i> गविश्विरा
<i>Dasa</i> दास	<i>Gaya</i> गय
<i>Dasas</i> दसस	<i>Gayatri</i> गायत्री
<i>Dasya</i> दस्यु	<i>Gharma</i> गर्म
<i>Dasyus</i> दस्यवः (pl.)	<i>Ghrita</i> घृत
<i>Devashravas</i> देवश्रवस्	<i>Grikeshita</i> गिरिशिखित
<i>Devavata</i> देववान	<i>Gna</i> ग्ना
<i>Dharana</i> धरुण	<i>Gojah</i> गोत्रा

*Gomati* गोमती

*Gotama* गौतम (pl गौतमाः)

*Hansa* हंस

*Haras* हरस

*Haryashwa* हर्यश्व

*Havirdhana* हविर्धान

*Havyavahana* हव्यवाहन

*Hotri* होत्र

*Ikshvaku* इक्ष्वाकु (pl.)

*Ila* इला

*Ilita* इलित

*Indra* इंद्र

*Indrani* इंद्राणी

*Isha* ईश

*Ishvatha* इषांथ

*Jahnu* जह्नु

*Jamadagni* जमदग्नि

*Jara* जर

*Jatavedas* जतवेदस

*Kakshvat* कक्षवत्

*Kanwas* कण्व (pl.)

*Kapardin* कपटिन

*Kashyapa* काश्यप

*Katu* कत

*Kavyavahana* कव्यवाहन

*Khasa* क्षसा

*Kikatas* कीकटा (pl.)

*Krishanu* कृशानु

*Krishnas* कृष्णा (pl.)

*Kshatra* क्षत्र

*Kshetrapati* क्षेत्रपति

*Kubha* कुभा

*Kultara* कुलितर

*Kumara* कुमार

*Kushava* कुशवा

*Kushika* कुशिक

*Kushikas* कुशिका (pl.)

*Kutsa* कृत्स

*Kuyava* कृयव

*Lakshmana* लक्ष्मण

*Laupayana* लौपायना (pl.)

*Maghavan* मघवन

*Madhvi* माध्वी (pl.)

*Mah* महा

*Mamata* ममता

*Manasa* मनस

*Manu* मनु

*Marutashwa* मरुताश्व

*Marut* मरुत (pl.)

*Marutvat* मरुत्वन

<i>Matarishwan</i> मर्तारिश्चन	<i>Pipra</i> पिप्रु
<i>Mayin</i> मायिन	<i>Piyavana</i> पियवन
<i>Mithushi</i> मीळहुषा	<i>Prabhavasu</i> प्रभुवनु
<i>Mitra</i> मित्र	<i>Prajapati</i> प्रजापति
<i>Mitra and Varuna</i> मित्रवरुणा	<i>Pratibhanu</i> प्रतिभानु
<i>Mriga</i> मृग	<i>Pratikshatra</i> प्रतिक्षत्र
<i>Mrigaya</i> मृगय	<i>Pratiprabha</i> प्रतिप्रभ
	<i>Pratiratha</i> प्रतिरथ
<i>Namuci</i> नमुचि	<i>Pravargya</i> प्रवर्ग्य
<i>Narahansa</i> नराधंस	<i>Prayasa</i> प्रयस्यन्. (pl.)
<i>Nasatyas</i> नासत्याः (pl.)	<i>Prushni</i> पृष्णि
<i>Naradi</i> निर्दि	<i>Pruthvi</i> पृथिवी
<i>Nevads</i> निविदः (pl.)	<i>Purandha</i> पुरंधि
<i>Nryuts</i> न्र्युतः (pl.)	<i>Purishyas</i> पुरीष्याः (pl.)
<i>Nrshad</i> नृषद	<i>Puru</i> पूरु
	<i>Purukusa</i> पुरुकुस
<i>Panus</i> पणयः (pl.)	<i>Perumilha</i> पुरुमीळ्ह
<i>Parabrahma</i> परब्रह्म	<i>Pushan</i> पूषन्
<i>Paramatma</i> परमात्मा	
<i>Parameshwara</i> परमेश्वर	<i>Raka</i> रका
<i>Parasri</i> पराश्रि	<i>Rakshasas</i> राक्षसाः (pl.)
<i>Parjanya</i> पर्जन्य	<i>Rakshan</i> राक्षसी
<i>Parushni</i> पृष्णि	<i>Rasa</i> रसा
<i>Parvata</i> पर्वत	<i>Rataharya</i> रानदृव्य
<i>Parvatas</i> पर्वताः (pl.)	<i>Rathavili</i> रथविलि
<i>Paulomas</i> पौलमा (pl.)	<i>Ribhu</i> रभु
<i>Paura</i> पौर	<i>Ribhukshanas</i> रभुक्षणः (pl.)
<i>Pauras</i> पौराः (pl.)	<i>Ribhukshin</i> रभुक्षिन्

*Ribhus* ऋभयः (pl)

*Rijshin* रुजशिन्

*Rijishwan* रुजिश्वन्

*Rinanchaya* रुणंचय

*Rishabha* रुषभ

*Rita* रित

*Ritajah* रितजा

*Ritasad* रितसत्

*Ritu* रितु

*Rodan* रोदसी

*Rudra* रुद्र

*Rusamas* रुसमाः (pl)

*Sadapina* सदार्पण

*Sadhri* साध्रि

*Sahadeva* सहदेव

*Saharakshas* सहरक्षस

*Sama* साम

*Samvarana* संवरण

*Saptavadhri* सप्तवाध्रि

*Sarama* सरमा

*Saraswati* सरस्वती

*Sasa* सस

*Satyashravas* सत्यश्रवस

*Savitri* सावित्री

*Shachi* शची

*Shakra* शक्र

*Shambara* शंबर

*Sharat* शरत्

*Sharyati* शर्याति

*Shasiyas* शसीयसा

*Shatakratu* शतक्रतु

*Shatri* शत्रि

*Shatudri* शतुद्रि

*Shrutabandhu* श्रुतबन्धु

*Shrutavid* श्रुतविद्

*Shuchadratha* शुचद्रथ

*Shuna* शुन

*Shunahotra* शुनहोत्र

*Shunashira* शुनाशीर

*Shunahshepa* शुन-शेष

*Shushna* शुष्ण

*Shutudri* शतुद्रि

*Shyavashwa* श्यावाश्व

*Shyena* श्येन

*Sita* सीता

*Soma* सोम

*Somaka* सोमक

*Srinjaya* सृजय

*Subandhu* सुबन्धु

*Sudas* सुदास

*Sudhanwan* सुधन्वन

*Suhotra* सुहोत्र

*Suntha* सुनीथ

*Surya* सूर्य

*Surya* सूर्य

<i>Susamedha</i> सुसामद	<i>Vaja</i> वाज
<i>Sulambhara</i> सुलम्बर	<i>Vajas</i> वाजस
<i>Swar</i> स्वर	<i>Vajra</i> वाजिन
<i>Swarbhanu</i> स्वर्भानु	<i>Vamadeva</i> वामदेव
<i>Swasti</i> स्वस्ति	<i>Vanaspati</i> वनस्पति
	<i>Varcha</i> वर्चि
<i>Tanunapati</i> तनूनपान्	<i>Varasat</i> वरसद
<i>Taranta</i> तरन्त	<i>Varshasaman</i> वार्षासमन्
<i>Tarya</i> तर्य	<i>Varuna</i> वरुण
<i>Tishya</i> तिष्य	<i>Varuṇant</i> वरुणान्ति
<i>Trasadasya</i> त्रसदस्यु	<i>Vasista</i> वसिष्ठ
<i>Trayyaruna</i> त्रय्यरुण	<i>Vasisthas</i> वसिष्ठः (pl.)
<i>Tridhanwan</i> त्रिधन्वन	<i>Vasu</i> वसु
<i>Trita</i> त्रित	<i>Vasus</i> वसवः (pl.)
<i>Trivishna</i> त्रिवृष्ण	<i>Vasushruta</i> वसुश्रुत
<i>Tryaruna</i> त्र्यरुण	<i>Vasuyus</i> वसुयवः (pl.)
<i>Turvasas</i> तुर्वसम्	<i>Vayu</i> वायु
<i>Turvasu</i> तुर्वसु	<i>Vayya</i> वय्य
<i>Turvati</i> तुर्वानि	<i>Vetasa</i> वेतस
<i>Twashtri</i> त्वष्टृ	<i>Vibhu</i> विभु
	<i>Vibhwan</i> विभ्वन्
<i>Urjavya</i> उर्जस्य	<i>Vidadashwa</i> विददश्व
<i>Urvashi</i> उर्वशी	<i>Vidatha</i> विदथ
<i>Ushanas</i> उशवस	<i>Vidatha</i> विदथिन्
<i>Usha</i> उषस	<i>Vipash</i> विपाश
<i>Ukila</i> उक्किल	<i>Vipasa</i> विपसा
	<i>Viprabandhu</i> विप्रबन्धु
<i>Vaishwanara</i> वैश्वानर	

*Ishnu* ईशु

*Vishishpa* विशिशिप्र

*Vishvadevas* विश्वदेवाः (pl.)

*Vishvamisra* विश्वमित्र

*Vishvamitras* विश्वमित्राः (pl.)

*Vishvavara* विश्ववारा

*Vrsha* वृश

*Vritra* वृत्र

*Vyomasad* व्योमसद्

*Vyansa* व्यस

*Yadu* यदु

*Yajata* यजन

*Yamuna* यमुना

*Yatis* यतयः (pl.)

*Yupa* यूप

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275	V. 6. 7	10	79
276	V. 6. 8	6	80
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## ARRANGEMENT OF THE VOLUMES.

### VOL. I.

MANDALA, ANUVAKA AND SUKTA.—I. 1. 1 to I. 18. 1.  
ASHTAKA.—First (complete).

### VOL. II.

MANDALA, ANUVAKA AND SUKTA.—I. 18. 2 to the end.  
II Mandala complete and III to III. 1. 6.  
ASHTAKA.—Second (complete).

### VOL. III.

MANDALA, ANUVAKA AND SUKTA.—III. 1. 7 to the end  
of V.  
ASHTAKA.—Third (complete), and four Adhyayas of the  
Fourth excepting one Sukta.

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## CORRECTIONS.

On page 170, in verse 5, for *Shira* read *Sira*.

On page 184, line 15, for *and thereupon may Atri overcome*  
(hostile) men, read *and thereupon may Atri over-*  
*come the irreligious Dasyas; may Isha overcome*  
(hostile) men.

On page 208, line 13, for *Etasa* read *Etasha*.

On page 247, line 23, for *Soma* read *Sama*.

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